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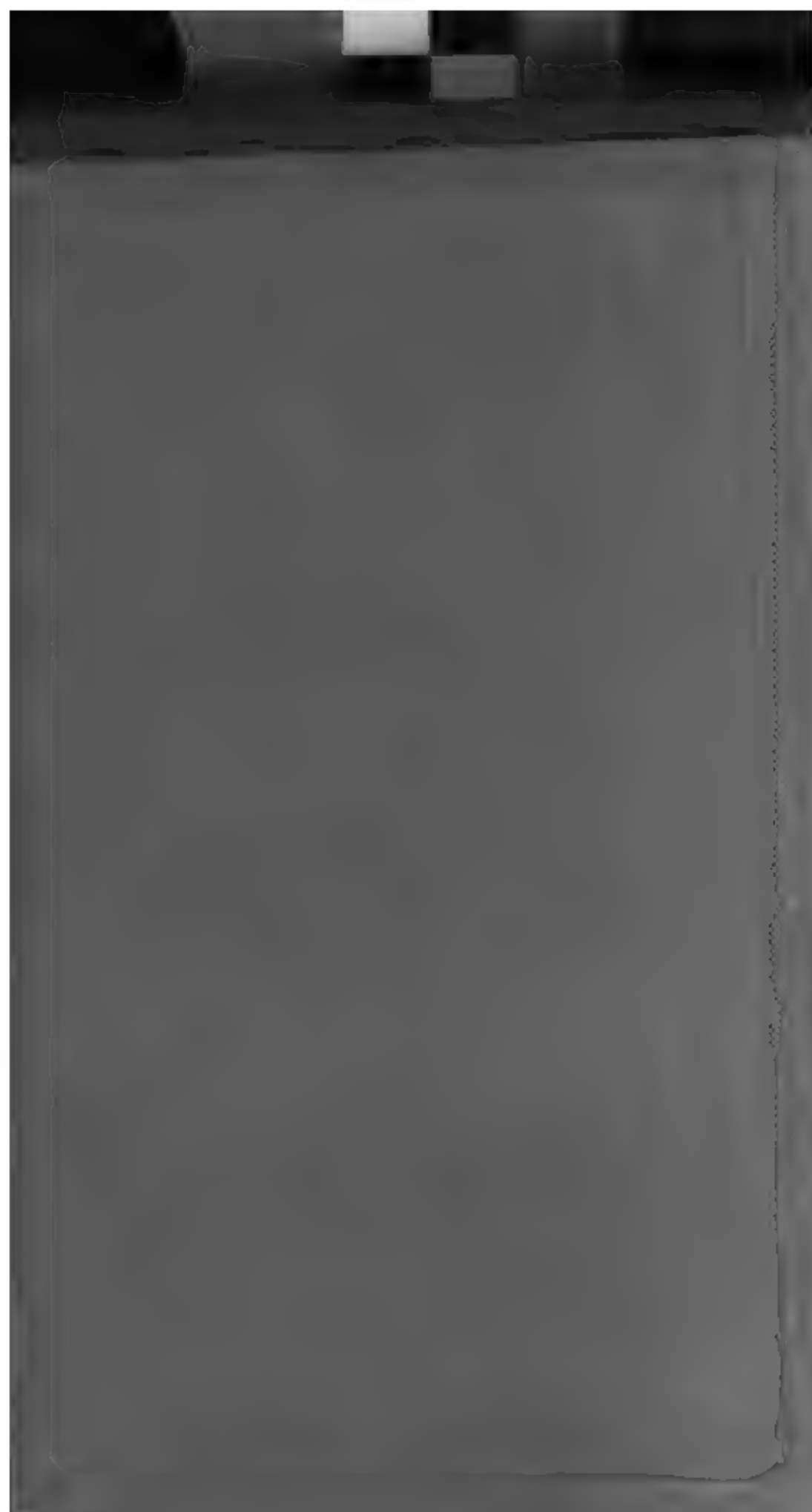
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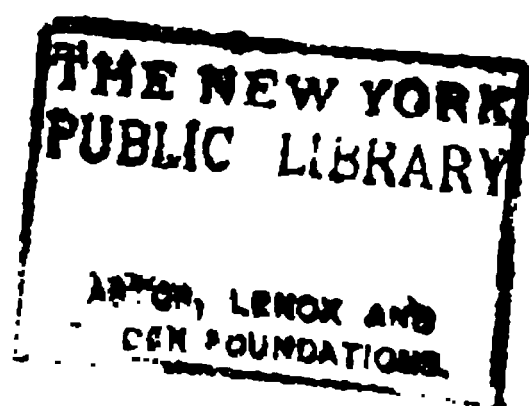












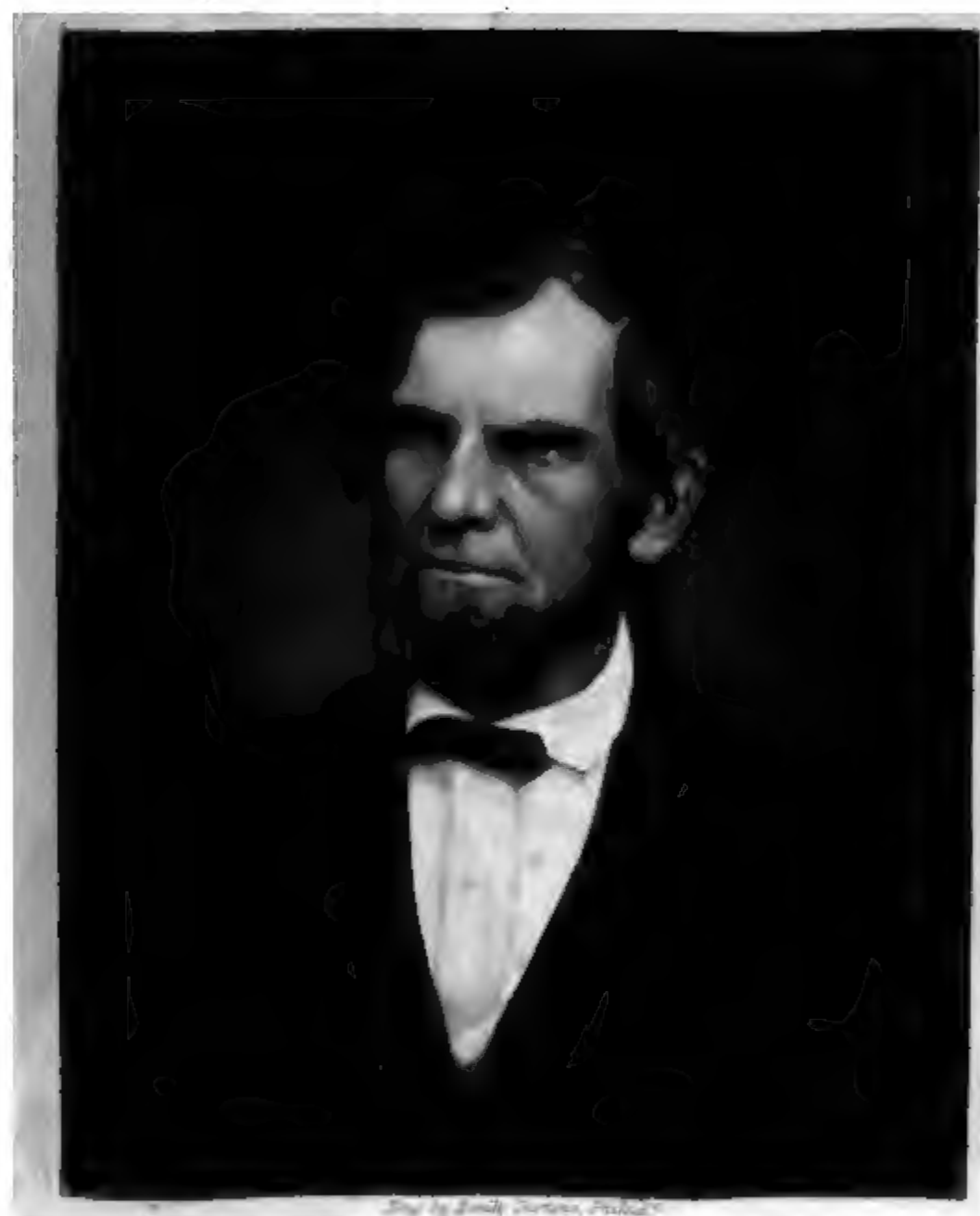
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MRS. JANE CAMPBELL McFEIRIN.

TAKEN WHEN SEVENTY YEARS OF AGE



Yours Truly  
L. B. M. Ferrin



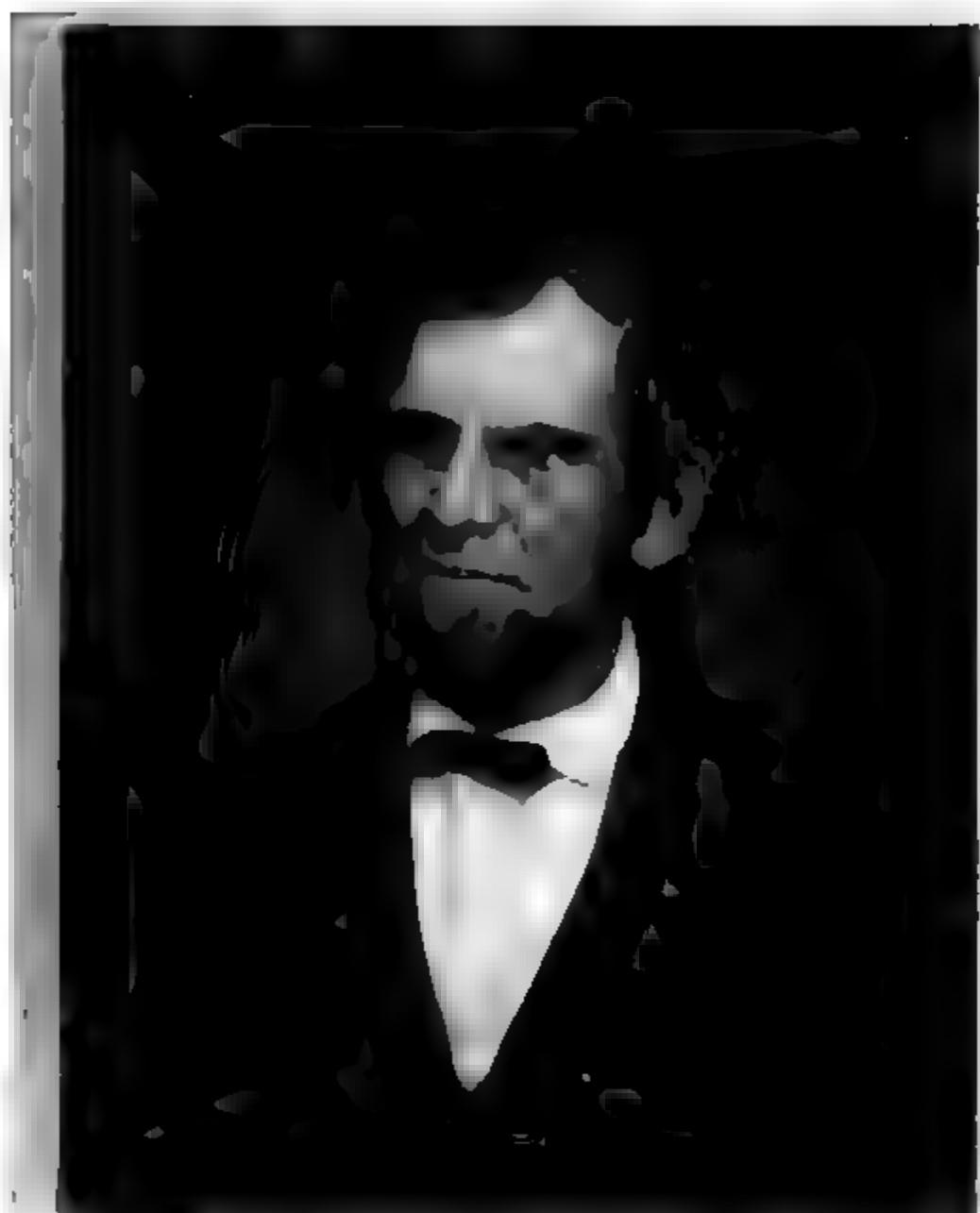




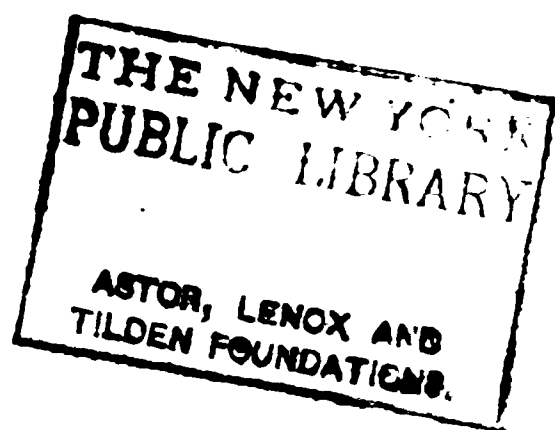


MRS. JANE CAMPBELL MCFERRIN.

TAKEN WHEN SEVENTY YEARS OF AGE



Yours Truly  
L. B. M. Ferrin



HISTORY  
OF  
METHODISM IN TENNESSEE.

BY JOHN B. M'FERRIN, D.D.

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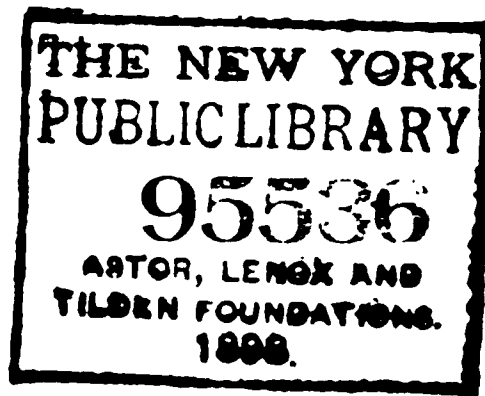
VOL. II.  
FROM THE YEAR 1804 TO THE YEAR 1818.

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Nashville, Tenn.:  
SOUTHERN METHODIST PUBLISHING HOUSE.

1871.

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TO THE  
**Members of the Tennessee Annual Conference**  
OF THE  
METHODIST EPISCOPAL CHURCH, SOUTH.

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WITH profound respect, and as a token of unfeigned love, I beg permission to dedicate to you this humble volume. With you I have been long united as a laborer in the vineyard of the Master. Born in Tennessee, and born again in my native land, forty-five years ago, my name was placed upon your roll, where it has ever since remained, and where, I trust, it will stand till I am called to join the Church above.

To you I owe much. You have borne with my weaknesses and treated tenderly my infirmities; you have honored me above my merits, and have sustained me in every department of the work to which the Church has called me, and you have never wearied in your kindness and Christian courtesy. But few of the fathers are now in our ranks—they have gone from

labor to reward. May you, their sons and successors, in the future, as you have done in the past, prove yourselves worthy to follow in their footsteps.

I have seen most of you come into the ranks, and most of you will doubtless live to see me discharged by the Captain of our salvation; but I hope, by God's blessing, to "die at my post," and feel assured that you will grasp the standard and bear it on to victory and glorious triumph.

J. B. McFERRIN.

JUNE, 1871.

## INTRODUCTION.

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THE first volume of this work having found favor, the author is encouraged to persevere in his arduous and yet delightful task. To review the past and to mark the progress of the Church of God is pleasant, and serves to inspire the soul of the believer with greater confidence in the future success and final triumph of Christianity. "Upon this rock will I build my Church, and the gates of hell shall not prevail against it," is a proclamation of the Saviour that has been verified by the history of the Church in past ages, and will be fully confirmed in the establishment of Christ's kingdom throughout the world, when all shall acknowledge him to be Lord, to the glory of God the Father. It is a matter of gratitude that the Methodists, humble and despised as they were in the beginning, have been the chosen instruments, in the hand of God, of accomplishing much in the extension of the Redeemer's cause and kingdom. One object of this work is to keep Wesleyan Methodists to their true position and legitimate calling, and this by recurring to the past, and seeing how and why our fathers prospered in their high and holy calling.



Another volume will follow, which will bring the History of Methodism in Tennessee to a period where the author thinks there should be a pause for future developments.

Accompanying this volume will be found an engraved likeness of the author's aged and revered mother, for the insertion of which no apology is offered; and also one of himself, which he has allowed to be inserted at the earnest request of many friends.

Asking the indulgence of the reader, and the smiles of God upon his labors, this volume is sent forth to take its place among the multitude of books, in the making of which there is no end.

J. B. McFERRIN.

NASHVILLE, June 15, 1871.

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# HISTORY OF METHODISM IN TENNESSEE.

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## CHAPTER I.

The close of 1804—Statistics—The Church holds its own—1805—Falling off in a few places—Objections answered—The parable of the sower—Stations of the preachers—Jonathan Jackson—Joab Watson—William Houston—William Ellington—Thomas Lasley—His two sons—Elisha W. Bowman in Louisiana and Tennessee—Joseph Oglesby—Anthony Houston—Moses Black—W. Crutchfield—His funeral-sermon by Learner Blackman—Fletcher Sullivan—Miles Harper—James Axley—A sketch of him—Increase in the Western Conference.

THE first volume of this work closed with the year 1804. The reader will bear in mind, that at that period the number of members of the Methodist Episcopal Church in Tennessee was 3,560 whites, and 248 colored. He will also remember that these statistics were taken in the autumn of 1803, and were not strictly confined to State lines.



Much progress had been made from the year 1799 up to this date. The "great revival" had blessed the land, and the whole country had been moved on the subject of religion. The year following, as the Minutes for 1805 show, the Church held its own well. In a few places there was a falling off, but in other fields there was a handsome increase. It is no valid objection to revivals of religion, that some who profess to be converted, apostatize. The failure is not found in a want of divinity in our holy Christianity, but in the instability of human nature. The parable of the sower, as recorded in Matthew xiii., fully answers the objections of the doubting, and settles the question in a most philosophic and satisfactory manner. The seed was good; the sower was sincere and impartial; but alas! men's hearts were deceitful; or the graces of the Spirit were not properly cultivated; worldly cares entered in, the good seed was choked, and became unfruitful. It is not true, as has often been asserted, that all who profess conversion in times of extraordinary excitement fall away; nay, verily, thousands multiplied bring forth fruit unto holiness, and "the end is everlasting life." Revivals, more or less powerful, have been witnessed in many ages of the Christian Church. They are "times of refreshing from the presence of the Lord;" seasons of grace when many are brought to Christ; "pentecostal showers," which invigor-

ate the Church and cause it to grow and flourish as the garden of the Lord. Happy days! In these revival scenes many have found Jesus, and set out on their Christian journey, which ended in the city of God. The Conference for this year was held at Mount Gerizim, Ky., Oct. 2, 1804. The appointments were—

HOLSTON DISTRICT.—Jonathan Jackson, P. E.; Holston, Joab Watson, William Houston; Nolichucky, William Ellington, Thomas Lasley; French Broad, Elisha W. Bowman, Joshua Oglesby; New River, Anthony Houston; Clinch, Moses Black, Obed Noland; Powell's Valley, Thomas Milligan.

CUMBERLAND DISTRICT.—Lewis Garrett, P. E.; Nashville, William Crutchfield, Fletcher Sullivan; Red River, Miles Harper, James Axley; Roaring River, Richard Browning.

The remainder of this District lay in Kentucky, Mississippi, and Illinois.

The reader who is at all acquainted with Methodist history, will not fail to mark several names in the above list which were famous in Tennessee at an early day. Jonathan Jackson continued in the Western Conference but a short time. His name appears in the appointments for South Carolina till the year 1815, when he located. Mr. Jackson, by some means, became separated from the Church, and abandoned the ministry. He brought up an excellent family, some of whom

were well known to the author in his early ministerial life; they were worthy members of the Methodist Church, and comforted their aged father in his declining years. At one of their houses—Mrs. Auld's, in Madison county, Alabama—the writer had an interview with Mr. Jackson, who was then far advanced in years. He seemed to be an intelligent and quiet old gentleman, but how he closed his life is unknown to the author.

Joab Watson traveled a few years—his last circuit being Holston—and located. He spent many years afterward in North Alabama, and died at an advanced age—as the author remembers—west of the Mississippi River. Mr. Watson was a minister of more than ordinary acquirements. He was a good Hebrew scholar, and an able preacher. His manners were somewhat peculiar, and his style was not the most popular, yet he was well read in the Holy Scriptures, and clear and strong in his expositions. The writer heard him often in the early years of his ministry, and respected him for his learning and piety. Mr. Watson was a classical teacher as well as a minister of the gospel.

William Houston entered the Conference in 1804, and continued to labor in Tennessee and other portions of the work till 1817, when he located.

William Ellington traveled four years, when he retired from the itinerant work.

Thomas Lasley was a Virginian by birth, of English descent, and was the son of Manoah Lasley, a local preacher. He was converted in early manhood in the State of Kentucky, and entered the Conference in the autumn of 1804. He was a man full of faith and the Holy Ghost. His labors were abundant, his sacrifices numerous, and his sufferings many. In East Tennessee, Mississippi, Louisiana, Ohio, and in the mountains and valleys of Kentucky, he long labored as a faithful minister of Christ, sometimes itinerant and sometimes local, as his health would permit and circumstances justify. His labors were crowned with success; he, under God, turned many to righteousness. He was once the traveling companion of Bishop McKendree. Mr. Lasley closed his long and useful life at the house of his son-in-law, Mr. M. McMillen, in McMinnville, Tennessee, June 20, 1857. Two of his sons entered the ministry, one of whom, the Rev. William Lasley, of the Louisville Conference, has exchanged labor for reward; the other, the Rev. M. N. Lasley, still lives a respectable minister of the Lord Jesus. Thus, for three generations has the family furnished faithful and useful ministers of the gospel in the Methodist Church.

Mr. Lasley was on a visit to his daughter in McMinnville, where he expected to remain but a short time. When it became manifest that he

must die, he said he could not see why his Father in heaven should order that he should close his pilgrimage in a strange town and among a strange people, unless it was to let them see how an old Methodist preacher could die.

Among the able preachers in the West and South-west in the early part of the present century, the name of Elisha W. Bowman stands prominent. He was a native of Virginia, and the son of a worthy local preacher. His father removed to Kentucky when Elisha was very young. Here in the morning of life he embraced Christ by faith, and was licensed to preach at the early age of sixteen years; he did not enter the Conference till 1801. His first year was devoted to missionary work in the North-west, and he afterward volunteered, at the call of Bishop Asbury, for Louisiana, and, it is said, was the first Methodist preacher who ever proclaimed the gospel in the city of New Orleans. He also planted the gospel standard in Opelousas. In the appointments for 1805, he was on the French Broad Circuit, Holston District. By tracing his history, we find him in Kentucky; and then, in the year 1808, on the Nashville Circuit. Here he did a good work; but his health failed, and he was compelled to abandon the itinerant field. He made several attempts afterward to travel, but he was compelled to desist. He studied medicine, became an eminent

physician, and died in Kentucky in the year 1845. During a portion of the time of his feeble health he was a student at college in Nashville, and was an intimate friend of Nicholas Hobson, who at the time of this writing is enjoying a green old age, and remembers Mr. Bowman with pleasure.

Joshua Oglesby, the colleague of Mr. Bowman on the French Broad Circuit this year, continued in the work till 1810, when he located.

Anthony Houston traveled seven years, and was considered an able, as he surely was a successful, preacher. He labored in Tennessee, Mississippi, South-western Virginia, and Kentucky. At the end of seven years he entered upon the study of medicine, and soon commenced the practice. He lived and died in Flemingsburg, Kentucky, respected for his talents and piety.

Moses Black was admitted in 1796, and labored in South Carolina and Georgia till 1803, when we find him on the Clinch Circuit. From thenceforward he labored in Powell's Valley, Nolichucky, and other portions of East Tennessee, till 1810, when he finished his work on the Carter's Valley Circuit. The following is the official memoir recorded in the Annual Minutes :

“Moses Black, aged forty years, a native of South Carolina, born in or near the city of Charleston, and died on Carter's Valley Circuit, the 3d day of February, 1810. He told one of his at-

tendants, (not long before he departed this life,) that he possessed an unshaken confidence in God. Just before he bid the world adieu, he was very restless in consequence of a violent attack of the colic; he requested his friends to move him and open the windows and doors; he then cried out, 'Behold! how beautiful every thing looks; I shall soon go now.' In a few minutes he left the inclement clime of human life, apparently with great peace and tranquillity of soul.

"It may be said with great propriety that our beloved brother, Moses Black, is taken from the evil to come; but in a moment death delivered him from all his misery, dispersed the gloom, and opened the bright scenes of eternity to his departed soul."

William Crutchfield and Fletcher Sullivan, as we have seen in the list of appointments, were stationed on the Nashville Circuit this year. At its close Mr. Crutchfield, because of feeble health, located. He was a man of zeal, influence, and usefulness. The following sketch, taken from a funeral discourse preached by the Rev. Learner Blackman, in memory of this beloved servant of the Church, will be read with interest. The text, "Mark the perfect man," etc. Mr. Crutchfield died Aug. 6, 1812. The sermon was preached on the 24th of the same month, in Wilson county, Tennessee. The author says:

“William Crutchfield was born in the State of Virginia, in Brunswick county. His father moved to Tennessee, and settled near the mouth of Red River, about thirty years ago, where, in a short time, he was killed by the Indians. There were but a few settlements at that time west of the Cumberland Mountains. The widowed mother shortly after removed with her family to the State of Kentucky, and settled near Danville. William Crutchfield was not more, we presume, than seven or eight years old at that time. He received his education principally in the State of Kentucky. At that time, Kentucky was a new-settled country. The Indians were troublesome for a number of years after that time. But the gospel was preached by the itinerant Methodist preachers as well as others. William Crutchfield professed religion about twenty-two years ago. We may consider him to be among the first-fruits of Methodism in Kentucky. He was a very amiable boy in many respects before he embraced religion; but when deeply convicted of his situation by nature, he became sensible that he stood in great need of a change of heart; he sought the Lord by using all the means of grace; his sins were made exceedingly bitter unto him. The forests, the valleys, and the sinks of Kentucky, witnessed his fervent prayers, cries, and tears, by night and by day; but the Lord, who hath said, ‘Blessed are they that



mourn,' had mercy on him—he experienced a bright manifestation at a public meeting. A friend now living on Elk River was at the meeting where Mr. Crutchfield heard the still yet powerful voice of the Lord, saying, 'Arise, shine, thy light is come; go in peace, and sin no more.' The people of his acquaintance, many of whom were ready to say, 'Crutchfield has religion—if there is a man in the settlement got religion, Crutchfield is the man.' His life and conduct proves his sincerity. Made free from sin, he had his fruit unto holiness. He loved God—he proved it by his conduct. Goodness and mercy marked his footsteps, and all his communications with men. He was not satisfied with the form—his soul panted after the living streams of the waters of life. For the two past years I have been very intimately acquainted with Mr. Crutchfield. In private prayer he seemed to wrestle like Jacob till he became a prevailing Israel, sometimes almost overpowered by the bright discoveries which he made by faith of the heavenly glory; at other times melted into tears before the Lord while upon his knees, while the language of his heart was, 'Spare thy people, and give not thy heritage to reproach.'

"I have often noticed him while renewing his covenant, when taking the holy sacrament, with his face all bathed in tears. He appeared to have the most exalted views of the divine character

whose death he commemorated. He was a man of gratitude, always appeared sensible of favors conferred upon him by his fellow-creatures; but in every thing gave thanks to God. As a Christian in private life, he was among the most orderly; like a man we have described, he was not conformed to this world in spirit or practice, plain in his dress and address: he was a plain man; he aimed at nothing else. He denied himself of all ungodliness, and of every thing that stood in competition with the divine mind. He was dead to the world, to its pleasures, riches, and honors. Clothed with the Sun of righteousness, he could smile to see the world beneath his feet. To him the world seemed like a garment well-nigh worn out, and just ready to be laid aside by the owner. Better than a year ago he stated to a friend that he had some thought of traveling again, though it would be attended with some difficulty. He remarked that he thought we too frequently blended worldly prudence and religion together as preachers, and that we were not satisfied with a competency, and that we did not spend as much time in preaching the word as we ought to do. His opinion seemed to be this, that we should live more by faith than we had done, for the just shall live by faith. As a house-keeper, Mr. Crutchfield managed his affairs with great economy. The persons appointed to settle his temporal business, report

that he died even with the world—that he was not in debt. Happy for many poor widows and children if all men were to manage their temporal affairs with the economy of a Crutchfield; they would then be clear of many difficulties consequent on litigious suits. He was honest, strict, and upright in all his dealings with his fellow-men. Mr. Crutchfield had a just sense of honor and propriety. He was once called upon as a witness, and examined at the court held at Carthage. He was asked by an attorney at law, concerning a person who had professed religion a number of years, whether he had as high an opinion of that person as formerly. He paused—the tears ran from his eyes—the judge requested that Mr. Crutchfield might be excused, and not compelled to answer that question. But the lawyers urged that he should answer. He then said he had not as high an opinion of that person as he once had. I mention this circumstance to show the nice regard he had for characters. As a companion traveling on the road, or at other times, he was altogether agreeable; his mind was well informed, and enriched with good information on various subjects. He was a great reader, and he was careful to read the best authors; his memory was very strong and retentive, and his mind capacious. In conversation in social companies, he possessed the happy art, by an easy transition, of bringing the

subjects of eternity into view—of introducing religion in a way calculated to be profitable to the company. His conversation, his words, were seasoned with grace fit to administer grace to the hearers. He always appeared grave, though not sad—cheerful, but not light and trifling, like too many professors of religion, that are only solemn and serious when it answers their mercenary purposes best to be so—his countenance always appeared to wear a pleasing smile; he seemed always under a deep sense of his high relation and responsibility to Almighty God. It could not be said of him, as it hath been said of some who have preached the gospel to purpose in the pulpit: ‘But their vain conversation, or their airy and trifling conduct, have contradicted the holy precepts they delivered.’ Some critical observers have said, that man would do well if he could be always in the pulpit. Crutchfield preached wherever he went; he was like the salt of the earth, or a city set upon a hill. Mr. Crutchfield was an agreeable and lovely husband; he was a wise and tender father; he taught his little children, that were capable of instruction, by the brightest of examples and the purest of precepts, the way and the fear of the Lord. It was pleasing to see the order that prevailed in his little family; there was proper government established among his children and servants; its dignity was properly and uniformly

maintained; discipline was faithfully executed. One little circumstance is worthy of notice, that took place since the decease of Mr. Crutchfield, with respect to his oldest son, who is about six years old. He said to his dear mother, 'Ain't papa gone to that good place he used to tell us about? ain't he got wings now?' A proof of the care Mr. Crutchfield had taken to sow the seeds of life in the minds of his little ones. His children and servants were taught to fear the rod, though it was seldom necessary to use it. He never took the harsher way when love would do the deed. He chose to enforce his commands by persuasive arguments, if there was any probability of success. About ten years ago, Mr. Crutchfield professed to be called of God to preach the gospel of peace to a fallen world. Since that time he has preached as a traveling preacher among us about five years, first and last; the other five years he was local. He was admitted into the traveling connection in the latter end of 1802, and appointed to the Danville Circuit in 1803. He traveled Green River Circuit in 1804 about six months; the other six months on the Nashville Circuit. In 1805 he was reappointed to the Nashville Circuit. In the autumn of 1805 he married, located, and settled on the south side of Cumberland River, about twenty miles above Nashville. Through bodily weakness he was rendered incapable of

traveling any longer with convenience at that time. It may here be remarked, that in all the circuits where he traveled and preached the gospel, he met with the full approbation of the preachers and the people. And we have reason to believe he was useful to many while traveling. His name will long be remembered with pleasing sensations of gratitude in the different circuits where he was stationed. We trust there are many that will praise God through eternity, that ever they heard the sound of Crutchfield's voice. One man told me, who now lives in Madison county, in the Mississippi Territory, Crutchfield was the first Methodist preacher that he was pleased with, and that benefited him. That man has since become religious, and is now a flaming preacher. I only mention this as one instance out of many that might be mentioned. During the time in which he was located, he taught the people the way to live—he taught them industry—he taught them how to serve God in a family capacity, as well as in every other relation that we may be placed in to our fellow-men. His conduct fixed the principle of action from which right conclusions might be made—how we ought to live and act, that we might honor ourselves, honor human nature, honor our God, and dignify the stations we may be called to fill in domestic or public life.

“Under God he was made the happy and suc-

successful instrument of raising one society not far from where he lived, many of whom stand fast in the liberty wherewith Christ hath made them free. I believe no man was more esteemed as a local preacher in Cumberland than William Crutchfield. About two years ago he seemed to experience an increasing thirst of soul for the salvation of sinners; and as he possessed some better health than he did when he located, he determined to enlarge the circle of his labors, and travel again and preach the gospel as long as circumstances would admit. For the two past years he has traveled, as many of you know, on Goose Creek, Nashville, and Lebanon Circuits, under the direction of the Presiding Elder. His health was so uncertain he did not think it so proper to take an appointment from Conference; as the disappointment might be greater if he should not be able to fill it, etc. But I believe there were not many preachers in the District who made fewer disappointments. When it was Crutchfield's day to preach at any place, if it was asked, 'Will the preacher be here?' 'O yes,' some were ready to reply; 'it's Crutchfield's day—he will not disappoint.' In 1812 many of the preachers were called from their circuits and Districts to the General Conference in May last at New York. There were many pressing calls for preachers in different directions. Mr. Crutchfield seemed always willing, as far as his strength

would admit, to stand at the points of danger. He cheerfully consented to take charge of Lebanon Circuit, as it is now called, where he traveled, labored, and toiled hard for the salvation of sinners till his bodily strength gave way and feeble nature sunk—till death sounded the retreat, and called him from labor, afflictions, persecutions, and pains, to his great reward. It could not be said with any degree of propriety or justice, that he left home to preach the gospel to get money, or for the sake of ease. He was well situated at his own home; better than he could possibly be, in the nature of things, in many places where it was made his duty to go as a traveling preacher. He was not rich, but was quite independent; owned a handsome farm on the south side of Cumberland River. As to money, if that was the object, he was much disappointed. I doubt whether his quarterage that was collected at the different quarterly-meetings, where he traveled the two past years, would average twenty dollars a quarter. Surely such a man as Crutchfield would have made double and treble at any thing else almost that he could have pursued, and not having injured his constitution more, probably not half as much, as he did by preaching and riding almost every day. What but the love of God and the love of souls influenced our beloved Crutchfield to spend his little remaining strength in the Lord's



vineyard? When spoken to on that subject, he gave for answer, 'It's better to wear out than to rust out.' Happy consideration, that he devoted the evening of his life all to God. The calls for preaching the present year have been more imperious than ordinary. The earth hath been shaking beneath our feet—the mountains have been made to tremble—we have heard the voice of the Lord—many of the inhabitants of Tennessee were awfully afraid. They were ready to say, 'Come here and preach; come to our settlement and preach.' Hundreds prayed to Almighty God to save them, and hundreds desired to hear preaching in the time of the earthquakes, who cared but little about it before that time. It is most likely our brother exerted himself beyond his feeble strength. He labored every day as if it was the last day he had to live in this passing world. His soul flamed with love to God and his fellow-creatures. The zeal of the Lord's house had eaten him up.

"The humility of this great, good man was not the least among his many excellences. It might be inferred by his intimate acquaintance, that this was his constant prayer: 'Make me little and unknown, loved and prized by God alone.' He did not seem sensible that he was superior, as he really was, in point of knowledge, understanding, and eloquence, to most men. If fully sensible of

it, it had no improper influence upon his conduct. He always spake with the utmost diffidence and modesty of himself. His abilities as a preacher were sufficient to place him in the first rank of preachers. His voice was rather effeminate, but in the composition of his discourses he excelled most preachers for neatness and elegance of style, and in the arrangement of his arguments. He seemed to observe with strictness the maxim of Dr. Witherspoon: 'Do not speak till you are ready—stop when you are done.' He seldom preached more than an hour, but comprehended much in a short time and in a few words. He was not a son of thunder, or a declamatory speaker. His preaching did not go to awaken and to break down, so much as to establish and build up. He reasoned forcibly and closely. His sermons were well calculated to arrest the attention of the more informed part of mankind; to confound the principles of infidelity, or to enlighten those who were beset, tempted, and confused with the gloomy ideas of modern Deism. His capacious mind seemed to grasp arguments drawn from different sources in so few words that, like a broad river thrown by some mechanical or physical force into a narrow channel, to an unprejudiced mind they were irresistible. He delivered his discourses with much pathos, and often with tears. He was a son of consolation; ready always to weep with

those who wept; to rejoice with those who rejoiced. He was not ignorant of the devices of Satan—he knew well the complex workings of the human mind, under many difficulties common to all, while flesh and spirit, or soul and body, are connected. He knew how to apply the remedy in such cases. In a word, he was well qualified to be a useful minister of Jesus Christ.

“We hasten now to say something of his last sufferings, afflictions, and death. He was taken with a violent colic, a complaint he was subject to, the first day of July, 1812, at Mr. Lancaster’s, on the waters of the Caney Fork of Cumberland. The second day of July he was some better, and set off to come to his quarterly-meeting, which was to be held at this place the 4th of July, but soon found that he was unable to reach the destined place. He rode as far as Mr. William Smith’s, on Mulharing, one of his friends and brethren, where he suffered the most violent attacks of his old complaint, followed by a remittent bilious fever, without much intermission, till the 6th of August, when death put an end to his sufferings, at the house of Mr. William Smith; for he was never able to remove after his arrival there, till the day of his departure from this inclement clime of human life. In the course of one month and six days, he repeatedly suffered that which was equal, yes, that which was much more than equal,

to the pains of death. But who ever heard him speak a murmuring word? He expected the time of his dissolution was drawing nigh; he said to his attendants he had been looking (and no doubt preparing) for death twenty years. One of the physicians who attended him, said that it seemed no more for him to die than to go to sleep. Shortly after his illness, he felt a mighty struggle of soul for that perfect love that casteth out tormenting fear, which to his great satisfaction he experienced. Yes, the Lord dealt bountifully with him, and gave him a very bright manifestation of the sanctifying power of the Holy Spirit. He was filled with a joy that was unspeakable and full of glory, which his own words will abundantly prove. He said to his dear companion, that 'some people argued that evil could not be extinct from matter, (meaning thereby, that we cannot be saved from sin while our spirits are connected with material bodies,) but he knew better, for he was now pure to pass through all the scenes of his great Creator's dominions.' What exalted views confidence gives the humble Christian! Mr. Crutchfield added at another time, 'Who would be pent up in one corner of the universe, when there are such extensive plains for us to dwell in?' What words are these! Is our world but a corner of the great Jehovah's dominions? The astronomer discovers, with his apparatus, system above system, planets

around planets, of indescribable magnitude, whilst a Crutchfield beholds extensive plains by the simple act of mighty faith, far beyond the starry heavens and rolling planets. The object of his faith was that God that made the world—that formed the planets, and sent them rolling from his awful presence—that caused the stars to sparkle by millions in the heavens. The Christian sings with the poet, ‘This awful God is ours, our Father and our Love.’ The views of an astronomer fall infinitely short of the elevated views of a Crutchfield, while, like a Moses, he stands as upon Mount Nebo, and beholds the bright frontiers of the heavenly world. A telescope cannot penetrate beyond the bounds of created matter; but faith can penetrate far beyond the flaming bounds of material things, and make blessed discoveries of the heavenly mansions prepared for the faithful. Our deceased friend called them extensive plains for us to dwell in. He frequently sang,

“‘Death is the gate to endless joy,  
And yet we dread to enter there.’

“At other times,

“‘When I can read my title clear  
To mansions in the skies,  
I’ll bid farewell to every fear,  
And wipe my weeping eyes.’

“He said to one of his attendants, standing by his bed, one day, ‘Do you not see the angels wait-

ing around to convey me home?' In some instances it seemed evident that it hath pleased the Lord of all things to suspend the ordinary course of nature, and to give dying saints views of disembodied spirits not common to men in the flesh. That angels wait around the bed of the Christian, sick or well, living or dying, invisible, if not visible, admits of no doubt—it is a doctrine of positive revelation. They are all ministering spirits to those who shall be heirs of salvation. The soul of Lazarus was carried by angels to the paradise of God.

“A friend said to him one day, after taking hold of his hand, ‘Brother, your hand is very soft.’ Crutchfield replied, ‘Yes, but it will bloom in immortal youth.’

“As weak as he was, he sang the following words with much animation :

“‘Then from our dusty beds we’ll spring,  
And shout, O death, where is thy sting?  
O grave, where is thy victory?  
We’ll sing and shout eternally.’

“He frequently exhorted those around him to meet him in heaven.”

Fletcher Sullivan, the colleague of Mr. Crutchfield on the Nashville Circuit, ceased to travel at the close of the year. He settled in “Cage’s Bend,” Sumner county, Tennessee, where he lived for many years, and then removed to the West.

During the year 1805 the religious excitement was very great in Middle Tennessee, and on the Cumberland District many were turned to righteousness. Among the active laborers in this extraordinary work we mention two names familiar as household words to the early Methodists, namely, Miles Harper and James Axley. They were this year on Red River Circuit, which lay north of Nashville, partly in Kentucky and partly in Tennessee. Mr. Harper was a man of zeal and fine preaching abilities; very popular, commanding large congregations, and swaying a powerful influence over the multitudes who attended his ministry. His labors in Tennessee were extensive, running through many years. He preached in East and Middle Tennessee; now on a circuit, and then on a District, as Presiding Elder. About Nashville, and in all the country around, he did a great work, and was instrumental in building up the cause of Methodism. As early as the Conference for 1808 he was appointed Presiding Elder of the Cumberland District. In 1809 or 1810 he went as a missionary to Mississippi, where he filled the office of Presiding Elder, and labored in many of the most important towns and circuits in that new and interesting country. In 1818 he is back in Tennessee, and preaching with power. With him Robert Paine—now Bishop Paine—labored perhaps the first year of his ministry.

Again he returns to Mississippi, and resumes his labors among a greatly delighted people. Here he became, a few years subsequent to his second transfer to Mississippi, involved in difficulties growing out of some imprudences and misunderstandings, and was expelled. Mr. Harper admitted that he was indiscreet, but never conceded that he was guilty of any intentional wrong or immoral conduct. He, however, remained out of the Church only for a few years, when he was reädmittted to her communion, and restored to the ministry. His latter days were devoted to preaching the gospel, and he died at a good old age, in Texas Parish, Louisiana. Many persons familiar with all the facts and circumstances connected with the troubles of Mr. Harper, regarded him as an innocent sufferer. He was restored without confessing any guilt. The few remaining Methodists who were in Tennessee in early times, have pleasant recollections of Mr. Harper, and speak of him as one of "the great preachers" of his day. He left the world in peace.

This was the first year in the ministry of that remarkable man, James Axley. His name was mentioned in the first volume of this work; but one who acted so conspicuous a part in his day, commands a more extended notice. Mr. Axley was a North Carolinian by birth, but his father removed to Kentucky when he was yet a child. He



was converted in early life, and entered the Conference in 1804. He continued in the itinerant work till 1823, when he located and settled on a farm in East Tennessee. Mr. Axley acquired great notoriety at an early period in his ministerial life, and has left a name and a fame which will abide for generations to come. Many anecdotes are related of him, and he has been represented as very eccentric; he certainly was peculiar; and his peculiarity in some degree militated against his usefulness as a preacher of the gospel. The minister of Christ should avoid in the pulpit every thing that is offensive to good taste, and that looks like levity. Gravity and sobriety become the place where the ambassador of Christ stands, while he prays men in Christ's stead to be reconciled to God. Mr. Axley had the reputation for more of eccentricity than really belonged to him. It is probable that many stories reported of him are true, yet they have generally been exaggerated no doubt, or have been embellished by fanciful writers to please the taste of those who love the marvelous, or who dwell with pleasure upon the oddities of human life. Mr. Axley was generally, perhaps always, serious; yet there was a quaintness of expression, a peculiarity of manner, an unusual mode of submitting his thoughts on particular subjects, that never failed to impress his hearers, and what he said on certain topics was

likely to be remembered. His most intimate friends regarded him as deeply devoted to the cause of Christ, and as eminently pious. It was only at times, and on special subjects, that he indulged in those singular forms of speech that have been treasured up by many and related with pleasure by his admirers. He was uncompromisingly opposed to slavery, the enemy of ardent spirits, condemning alike the manufacturer, the vender, and the drinker. He had no patience with any professed Christian who was found in any one of these classes. When he dwelt upon "these evils," which he regarded as "mortal sins," he had no mercy on the "offender." The result was, that he was a terror to many, and was disliked and hated by some upon whom he dealt so many heavy blows. Mr. Axley was no doubt conscientious, but his manner was so severe that he failed to win many to the cross whom he could not drive into the kingdom of heaven. Mr. Axley did not always dwell upon these topics, but was an able expounder of the cardinal doctrines of the gospel, and oftentimes moved his audience to tears and great tenderness.

His labors extended from the hills of Kentucky to the swamps of Mississippi and Louisiana, from the lofty mountains of East Tennessee and Western North Carolina to the canebrakes of the Cumberland and Tennessee Rivers. Most of his ministe-

rial life was spent in Tennessee, and his bones rest in the soil of his adopted State. We have seen that he was connected by marriage with a large and respectable family, and became a local preacher and a farmer. He was an honest man and a model farmer, and was respected by all good men who enjoyed an intimate acquaintance with him: even those who honestly differed with him, had confidence in his sincerity. The following sketch, written by the Rev. Dr. McAnally, and published in the Home Circle, is, we presume, a faithful sketch of Mr. Axley: it presents him in a phase somewhat different from the light in which he is generally considered:

“Of him a good deal has been said and written; but unfortunately, as I think, his oddities and peculiar eccentricities have been noted, talked of, and written about again and again, while his sterling virtues and solid excellences of character have, to a great extent, been overlooked. Hence he has been held up before the public as an uncouth, coarse, blunt man, scarcely notable except for his abrupt manners, his strange oddities, his almost total disregard of the proprieties of life, and contempt for those conventional arrangements almost everywhere acknowledged and observed by intelligent and refined society. In this way injustice has been done, and is still being done, to his name and memory. As has been the case

with others, that which was peculiar or strikingly odd arrested attention, made a deep impression, and was long remembered by those who were but partially acquainted with him; while better and more commendable traits were either unnoticed or soon forgotten. Consequently, he is now generally remembered only in the worst lights in which he was ever seen. Few, perhaps, who were not personally acquainted with him, rarely, if ever, think of him in any other light than that to which I now refer. And yet he richly deserves a better name and remembrance. I knew him well—knew him from my early childhood to the time of his death. Connected as he was by marriage with the family of my mother, for many long years the intimate personal friend of my father, I had frequent and fair opportunities of seeing and hearing him in private as well as in public—of learning something of his ‘private walks’ as well as his ‘public ways,’ and have often been grieved to think that one whom I knew to have possessed so many excellences of Christian and ministerial character, should be remembered only for that which it had been as well to have been forgotten. Notwithstanding my conscious incompetency to the task, I have for years past contemplated an effort to place this good man’s character and services in their true light before the Methodist public, in a somewhat permanent

form, and for this purpose collected, and now retain, most of the necessary materials. Possibly, this may yet be done, if life and health be spared a few years longer. For the present, I offer the reader a sort of running sketch, which, unpretending and imperfect as it is, may nevertheless afford some insight to the character of one of those earnest, faithful men by whom, as instrumentalities, Methodism was introduced and established in this Western country.

“In height he was nearly six feet, with a heavy, muscular frame, large bones, and but little surplus flesh; his chest broad and full, features strongly marked, large mouth and nose, heavy, projecting, and shaggy eyebrows, high and well-turned forehead, dark-gray eyes, remarkably keen, head large, hair worn very short, and smoothed down before. His dress was plain, and for many of the last years of his life always made of homespun material. Coat cut in the regular old style, and always contained much more than what was ordinarily regarded as a *quantum sufficit* of cloth. Indeed, it looked as though the ‘pattern’ might have been taken at some time when he was swimming, so loosely did it fit, and so boldly did it stand out in every direction. His vest, or rather waistcoat, was long, cropped off before, with deep pockets, and made to button close up to the chin—ordinary pants, with a low-crowned, broad-brimmed hat,

and coarse, strong shoes, completed his outward adornments. Gloves, neckerchiefs, and such like appendages, were generally dispensed with; nor was it often, if at all, that he was ever seen with a cane, even in his old age. He stood quite erect, and walked with a firm, heavy, and rather a quick step. The entire expression of his countenance, together with all his motions, were indicative of great firmness, not to say obstinacy.

“In the pulpit he stood erect, and nearly still, gesticulated very little, and only occasionally turning slowly from side to side, that he might see all his auditors. If the weather was warm, it was very common with him, after opening the services with singing and prayer, to deliberately take off his coat, hang it in the pulpit, hold his Bible in one hand, and thrust the other deep down into his capacious vest-pocket, and thus proceed with his sermon. Few men, perhaps, ever had a finer voice, and never yet have I met with one who could control it better. So completely was it under his command, that the *manner* in which something was said often affected the hearer more than the thing itself. He was a natural orator, after the best models—those which nature forms.

“To those who never personally knew him, and have been accustomed to regard him only as a sour, querulous old man, it may sound strangely, but even at the risk of exciting a smile of con-

tempt, I venture the expression, that his was the best specimen of true oratory to which it has ever been my privilege to listen—and I have attentively listened to a large portion of the celebrated speakers of this country. I have listened to popular orators among our statesmen, to distinguished pleaders at the bar, and to preachers who were followed and eagerly heard by enraptured thousands; but the superior of James Axley, in all that constitutes genuine oratory and true eloquence, I have not heard. His power over the masses was beyond that of any other man I have ever known. He often seemed to move and sway them at will; and with hundreds upon hundreds closely crowding around him, I have witnessed the whole mass thrown into an irrepressible burst of laughter at something he had said, or rather the manner in which he had said it, and two minutes thereafter I have looked in vain for one unmoved among the whole — perhaps not one dry eye to be seen.

“His manner of preaching was peculiarly his own — unlike that of any and every one else. Sometimes he selected a text consisting of one or more verses of some chapter in the Bible, and discussed its doctrines much after the ordinary manner. And as a close and correct textuist generally, few perhaps ever excelled him. At other times, and especially on camp-meeting and other

popular occasions, he would ascend the pulpit and address the congregation then present, on such points of doctrine or morals as seemed to him to be just then suited to the time, place, and people, using his Bible to illustrate and prove that which he sought to impress upon the hearers. Then, again, he would often read a paragraph or two from one part of the Bible, discuss it for a time, then turn to another paragraph elsewhere, which he would read and discuss; and then to another, and another, until he had finished what he undertook to say. These selections and discussions were always so arranged as to preserve a remarkable unity of design, and at the close present one great united and expressive whole, seen and felt by all.

“I recollect a case in point. It occurred at a camp-meeting held in the autumn of 1833, at Cedar Springs Camp-ground, about two miles from the town of Athens, Tennessee. I was in charge of the Athens Circuit, which at that time included a considerable extent of territory, and a membership of more than twelve hundred. The beloved and lamented John Henninger was the Presiding Elder. The circuit-preacher’s venerable father, (a local preacher of no mean ability,) James Axley, and fifteen or twenty other preachers, traveling and local, were there. The concourse of people in attendance was large from the first, but on the



Sabbath particularly so. At eleven o'clock on that day Mr. Axley, by appointment, entered the pulpit. After singing and prayer, he announced that, as he lived not far from that place, had done so for years, and expected to continue to do so while he lived on earth, and as he knew the people, he felt it incumbent on him to 'visit them for their iniquities' at least once a year. He then read the 29th, 30th, 31st, and 32d verses of the 23d chapter of Proverbs, beginning, 'Who hath woe?' etc., from which he proceeded duly to administer on the characters, business operations, and results of the labors of the makers of stills, the 'stillers of grain and fruits,' the venders of spirits, and the 'drinkers of drams.' I have lived a considerable portion of the time usually considered as allotted to man on earth, have traveled far and wide, in and beyond these United States, have seen a great many people and heard a great many things; but the equal of that morning's work I have heard never—no never! Don't tell me of Gough, or Cary, or White, and others, as temperance-lecturers: James Axley said more in one hour that morning than all these men in all their efforts to which I have ever listened—and they have been many. He could speak of the drunkard, the 'moderate drinker,' and the maker and vender of spirits, as I verily believe no other man ever could. Did my space allow, I could give,

even at this late day, an outline of his remarks, and much of what he said, word for word, as he uttered it, so deeply was it fixed in my mind, though this is the first time I ever alluded to it on paper.

“Nor did the smokers, chewers, and snuffers of tobacco, fare much better, on that memorable occasion, than the drinker of spirits and the drunkard. On members of the Church, and especially ministers, who give themselves to that ‘needless self-indulgence,’ he was particularly severe. And such sharp-pointed irony, such biting ridicule, such withering sarcasm, as he poured upon these practices, has rarely, if ever, been heard before or since.

“In the next place, he read in the 3d chapter of Isaiah, from the 12th to the 16th verse, and for an half hour or more told us how ‘children were our oppressors,’ and ‘women ruled over us’—and depend on it, there was no indorsement of the modern ‘woman’s rights doctrine,’ as it has been recently promulgated. His pictures of the distress, wretchedness, and ruin, so often brought on families by the extravagance, disobedience, and general bad conduct of children, were most touching. While drawing them, tears fell from the eyes of that large assembly almost like rain, and the whole encampment resounded with sobs and groans. But when, a little after, and in the same

connection, he spoke of the 'oppressions of the poor,' and portrayed their sufferings under the cruel hand of the oppressors, there were those in the congregation that shrieked as though a knife had been thrust to their hearts. His descriptions of the suffering widow and oppressed orphans were so bold, so vivid, life-like, and touching, as to be absolutely painful to hear. They chilled and almost froze one with horror.

"In the third place, he read the remaining part of the 3d chapter of Isaiah, from the 16th verse to the close, and for nearly an hour longer launched out in denunciations of worldly amusements, and frivolity in general, and the frivolities of dress and social manners in particular. But it is of no use to pursue the subject farther. Neither the sermon nor its effects can ever be transferred to paper. They were things to be felt, and not described. He occupied nearly three hours, and at the close his voice was as clear, and apparently as strong, as when he commenced, though I am satisfied that part of the time he was speaking, he could have been heard at a distance of half a mile.

"I have intimated that the congregation was large. There was a framed shed, under which he spoke, with seats enough, I suppose, to accommodate from two thousand to two thousand five hundred people. These seats were closely packed,

while perhaps from a thousand to fifteen hundred persons were either standing around or seated on chairs or temporary seats prepared for the occasion. When he commenced preaching, every idler about the camps or ground, together with all the better-disposed people, gathered as closely around as convenient. As he progressed, these pressed nearer. Those standing crowded those on the seats, and they rose to their feet, and still closer and closer the crowd pressed together. I was seated by the side of the pulpit, facing the congregation, and had a fair opportunity of witnessing the effects of the sermon upon the mass of listeners. They crowded and crowded from every direction toward the speaker. Those nearest stood on the ground; immediately behind, many were standing on the seats; others, still farther off, had actually climbed the posts of the shed, and were seated on the stays and girders; while beyond them again many had mounted the high fence that inclosed the encampment, a line of which ran near by; and a few, Zaccheus-like, climbed the trees and rested among the branches—all attentive to the sermon. The scene thus presented, and the alternation of feeling, as expressed in the countenances of the hearers—now smiling, now weeping freely, now bursting into irrepressible laughter, then the whole encampment resounding with groans, sobs, and cries—all combined to pre-

sent what 'no tongue can tell, nor pencil paint.' But amidst it all there stood the burly frame of the preacher, in a little box of a pulpit, his coat hanging beside him. Calmly and dispassionately he talks away, like a kind father to his children. Every eye is fixed upon his unchanging countenance and almost statue-like appearance, every ear eager to catch each word he utters. But here is no difficulty; he speaks deliberately, and very plainly. Now his voice is elevated, its tones change—the paternal tone is gone: he denounces some sin, and in tones of bitter invective. As though his very heart were steeped in gall, and the venom of a thousand serpents rankled in his bosom, he pours forth his keen satire, bitter irony, and withering sarcasm. Again his tones change, as he tells of the consequences of sin—and 'cold chills' creep over you, your blood almost curdles in the veins, you are filled with horror. Once more his theme and tone change, and plaintive as the wail of the dying babe they fall upon the ear; and cry you must—you cannot help it. Yet there he stands, erect and still, and 'talks right on.'

“It is true, in all my acquaintance with the speaker, and often as I heard him, I never witnessed but one scene like the above. It was an extraordinary one. Its like I expect never to see again. But it was enough to last during an ordinary lifetime.

“That James Axley had many oddities and eccentricities of which he had better have been rid, I have not denied, and will not deny. I have often wondered how so much apparent austerity and real bluntness of manner could be connected with a heart possessing as much genuine Christian sensibility as I knew belonged to his. The cause may perhaps be found in some peculiar notions imbibed and acted out by many of our early preachers. But I have neither time nor space to speculate now.

“As a doctrinal preacher, Mr. Axley deservedly stood high. In this respect he was, without question, in the first rank of Methodist preachers. Few men ever better understood, or could better expound, the doctrines of the Methodist Church than he. At a camp-meeting near Morganton, Tennessee, in the summer of 1836, it was my privilege, with many others, to hear him deliver a discourse on the subject of faith, which, for correctness in theory, cogency and conclusiveness of reasoning, and pointedness and force of application, was rarely excelled. This was, I think, on Monday of the meeting. On the Saturday night previously he preached an excellent sermon, but had well-nigh destroyed all the good effects it otherwise might have had, by a remark made at the conclusion of the first hymn: ‘Now,’ said he, ‘I want all the Christians to kneel down, and I want

all the hypocrites to *squat* down.' If the reader could imagine Axley's peculiar tone and manner, he might then have some idea of the effect of this speech, but not otherwise.

"To enumerate his oddities, or dwell upon his peculiarities, were useless now, and would not come within the range of the present design. As already intimated, these, or many of them at least, are known, and because of these, it is believed, he is remembered by many, more than for any other particulars of his history. But withal he was consistent; his principles were fixed; his course was uniform. He was not the man to be awed by frowns or won by smiles. Too indifferent, perhaps, to the world's opinion, and too heedless of the necessary and beneficial changes going on around him, he stood still, the 'world passed on,' and, like many others, he was left behind. This no doubt influenced him in the later periods of life, and often led him, as it has led many others, into what Mr. Wesley would have called *croaking*—a very objectionable thing, though sometimes indulged in by some very good men. It was, however, by no means as common with Mr. Axley as with many others.

"In the social circle, among his intimate friends, he was easy in his manners, free in conversation, and quite communicative. In mixed society he was reserved and abrupt. At home he was kind,

industrious, and economical. He sought out and provided for his own and his family's comfort, every little convenience in his power. Every thing about him was plain, neat, tidy, and bore evident marks of industry and care. But that for which he was, in my judgment, more distinguished than for any thing else, was the reverence, fervency, and prevalence of his prayer, proceeding, as it always seemed to do, from a deep, strong, unwavering confidence in God, through the merits of the Lord Jesus Christ. He had, and realized, a *personal* interest in the merits of the Saviour; had personally a living, active faith in God, and hence addressed him as *his* Father and Friend, but never with empty sounds of unmeaning words. With awe, with reverence, and humility, and yet with great confidence, did he approach the mercy-seat, feeling that 'Jesus answers prayer.'

"Infidelity may scoff, skepticism and 'philosophy so-called' may mark it as a 'strange coincidence,' but the fact remains to be attested by hundreds of witnesses still living, that, time after time, Axley has been known, at popular meetings, in times of severe drought, to pray publicly for rain, with all the apparent humility, child-like simplicity, and Christian confidence, with which he would have prayed for the conversion of a penitent; and rain came! So often did this occur in the course of years, that it became common, when



he publicly prayed for rain, for some wicked man to say, 'Come, boys, let's go on: we'll get wet: Axley's prayed for rain.' In this I record but sober fact; and even at the risk of wearying the reader, I must mention one case, known to several persons now living, who were present and witnessed it. It occurred at Muddy Creek Camp-ground, in Roane county, Tennessee, some twenty-four or five miles west or south-west of Knoxville. A drought had prevailed all over that region of country for an unusually long time, and the prospects were becoming truly alarming. On Sabbath of the camp-meeting, Mr. Axley entered the pulpit. Over him was a cloudless sky, around and beneath him was a parched earth. It had been remarked that during his stay on the ground previously to that hour he had been rather more than ordinarily serious, thoughtful, and taciturn, as though something weighed heavily upon his mind. On his entering the stand, his friends observed that his countenance was deeply overshadowed with gloom. He sang and prayed. In his prayer, on the part of himself and the people, he made general confession of sin and consequent unworthiness, pleaded the merits of a crucified Redeemer, and implored pardon for the past and grace for the future. Then, among other petitions, devoutly and fervently he asked for rain upon the parched earth. The prayer ended, he arose from

his knees, with a gloom still upon his countenance, so deep and clearly marked as to excite the sympathy of his friends. Instead of announcing his text, and proceeding with his sermon, as was expected, he sang a few lines, and again called the congregation to prayer. This time his entreaties for rain were strikingly and touchingly earnest and fervent, and the pleas put in differed from those of his first prayer. A second time he arose from his knees. Now his countenance was indicative of intense mental suffering. A third time he sang, and a third time he bowed in prayer. In this prayer he entreated God, for the sake of Christ, and in mercy to infants and unsinners, which had not abused his goodness, despised his mercies, blasphemed his holy name, desecrated his Sabbaths, nor violated his commandments, to send rain, and preserve them from the horrors of famine and want. This prayer ended, he arose, with a countenance lighted up, and calm as a 'summer's eve.' He then announced his text, and preached in his usual manner, without the most distant allusion to the unusual manner in which he had opened the exercises, or to the feelings that had prompted him. He simply went forward and did as I relate, giving no reason to any. But ere that sermon was ended, the darkened horizon and the distant thunders announced the coming rain. The same God that heard Elijah had heard

him. Many preachers and people present seemed awe-stricken. On his going into the 'preachers' camp' soon after service, and while the clouds were gathering, a brother ventured to remark, 'Brother Axley, it seems God is about to answer your prayers.' With a look and manner that plainly showed he was deeply pained by the allusion, he simply replied, 'It will be a great mercy if he do,' and turned and walked out of the camp and away from the encampment. He never alluded to these scenes after they had passed, nor did any one who knew him dare to do so in his presence.

"But the length of this article warns me to desist from offering any thing farther. But the half has not been told. Taking James Axley 'all in all, I shall ne'er look upon his like again.'"

Mr. Axley, as the author is informed, became somewhat financially involved before his death by becoming security to an unsuccessful merchant. His old home is nearly in sight of the beautiful village of "Sweetwater," and his body rests near the great railroad leading from Chattanooga to Bristol.

The Rev. Jacob Young, in his Autobiography, thus speaks of his first sight of Mr. Axley :

"Though the room where we were assembled was more than as large again as the one occupied *the year previous*, yet it was crowded with preach-

ers and visitors. Bishop Asbury's custom was to suspend Conference business and give us time for spiritual exercise. I discovered in the Conference-room a large, plain-looking man, by the name of James Axley. He appeared to take a very lively interest in the speaking exercise. At length he rose to his feet and said, 'I feel that I have something to say.' He gave us a plain and unvarnished narrative of his conviction and conversion, and of his call to the ministry. There was such a holy unction attending his words, that it deeply affected every one in the house, from the Bishop down to the youngest preachers. McKendree appeared to be delighted into raptures. This was one of the best speaking-meetings I ever attended in all my life. The exercises closed with his speech. We were too much overcome to hold it any longer."

In Stevens's History of Methodism we find the following tribute to the memory of Mr. Axley :

"James Axley has left traditions of his character and work in the Church from Indiana to Louisiana. A fellow-laborer (himself one of the most genuine products of nature and the West) has said that Axley 'was the most perfect child of nature I ever knew.' He was tossed about, with singular rapidity, in his appointments, from Tennessee to Ohio, from Ohio to the Holston Mountains, from Holston to Opelousas, in Louisi-

ana, back again to Holston, then to the Wabash District, in Indiana, back again to the Holston District, for four years, thence to Green River District, in Kentucky, and finally to French Broad District, among the Alleghanies of North Carolina. In 1822 he located, near Madisonville, Tennessee, where he died in 1838. Through this vast range of his ministerial travels he was one of the most energetic, most popular, and most useful preachers of the times. His pulpit talents were not above mediocrity, his manners utterly unpolished; but he combined with profound piety, and much tender sensibility, the shrewdest sense, an astonishing aptness of speech, and an exhaustless humor. The latter, however, was usually so well directed that it seemed wisdom itself, arrayed in smiles. Few, if any, of his contemporaries drew larger audiences, for Axley was irresistible to the Western people. He joined the Conference at the same time with Parker and Cartwright. To the latter he was, of course, a congenial mind. 'We were always,' says Cartwright, 'bosom friends till he closed his earthly pilgrimage.' Cartwright records 'an illustration of Axley's extraordinary faith,' which is an equal illustration of the character of the times and the country. They were at a camp-meeting in Tennessee, Axley endeavoring to sustain order among a crew of 'rowdies' while Cartwright was preaching. 'They actually

threatened to lay the cowhide over him,' says the latter. 'He replied, with great calmness and firmness, that that was not the place for an encounter, and that, if they were really bent on fighting, they must retire outside the encampment. Immediately he found himself in the midst of a crowd there. Axley remarked that he could not possibly go into the fight until he had prayed, and instantly knelt down. He poured forth his heart in a strain of uncommon fervor; the base fellows themselves were actually disarmed, and such an impression of reverence and solemnity came over them, that they at once abandoned their impious design, and behaved themselves with perfect decorum. On the Monday following he preached a sermon, under which several of them were melted into tears. When the awakened came forward for the prayers of the Church, there were found among them a number of these persons, and, before the meeting closed, some of them professed to have become new creatures in Christ Jesus.'"

There was an increase in the Western Conference this year: in 1804 there were white members, 9,082; colored, 518. In 1805 the returns were 11,141 whites, and 736 colored. The increase in Tennessee was not very great, yet there was prosperity in many of the circuits; a few suffered some diminution, but on the whole there was progress.

## CHAPTER II.

Conference for 1806—Bishops Asbury and Whatcoat present—The time, October 2, 1805—George C. Light—William Hitt—Zadok B. Thaxton—Thomas Hellums—Samuel Sellers—Moses Ashworth—The Appointments—Distinguished preachers—John McClure—Ralph Lotspeich—Bishop Whatcoat—The Conference, 1807, at Ebenezer—Dr. McAnally's statement—The Appointments—Benjamin Edge—Jacob Young's account of his labors on the Nashville Circuit—Statistics—Peter Cartwright's account.

THE Conference for 1806 was held in Scott county, Kentucky, October 2, 1805. Bishops Asbury and Whatcoat were both present. Bishop Asbury states in his Journal, that they had great peace, and that on the Sabbath he preached to about three thousand souls.\*

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\* Dr. Cartwright says in his Autobiography that the Conference was held at Cole's Meeting-house, Scott county, Kentucky, in the fall of 1805, and that Bishop Asbury, because of affliction, was not present; and that William McKendree presided. Dr. Cartwright must be in error; for Bishop Asbury, as quoted by Dr. Redford, makes an item in his Journal concerning the session. Dr. Redford says

There were eleven preachers received on trial, namely: George C. Light, William Hitt, Zadok B. Thaxton, Thomas Hellums, John Thompson, Charles B. Matheny, Samuel Sellers, David Young, Henry Fisher, Moses Ashworth, and William Vermilion. The appointments were—

HOLSTON DISTRICT.—Thomas Wilkerson, P. E.; Holston, Anthony Houston, William Vermilion; Nolichucky, Moses Black; French Broad, Ralph Lotspeich; New River, Joseph Williams; Clinch, John McClure, George C. Light; Powell's Valley, William Hitt; Carter's Valley, Thomas Milligan.

CUMBERLAND DISTRICT.—William McKendree, P. E.; Nashville, Zadok B. Thaxton; Red River, Thomas Hellums; Barren, Joshua Oglesby; Roaring River, Benjamin Edge; Wayne, William Ellington, Henry Fisher; Livingston, William Houston; Hartford, Jesse Walker; Illinois, Charles B. Matheny..

It will be observed that we have copied only those Districts which embraced Tennessee Territory, and even some of these extended into Virginia and Kentucky.

It will be observed, also, that several of those admitted on trial in the Western Conference—for it was yet so called—were sent to circuits in Ten-

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the Conference was held at Griffith's, Scott county, Kentucky, commencing October 2, 1805.



nessee, both East and Middle—Holston and Cumberland, as the countries were then known. Some of these young men became prominent in the Church, and long lived and labored in the cause of Christ. Conspicuous among these was George C. Light. He remained in Tennessee only about two years. He was afterward, and for many years, a leading member of the Kentucky and Missouri Conferences, and closed his long and useful life at Vicksburg, Mississippi. Mr. Light was a minister of superior ability. He left one son, Dr. Light, who is a physician now in Texas. He is also a local preacher, having once belonged to the traveling connection.

John McClure, the colleague of Mr. Light, continued in the itinerant work for a number of years, laboring in the Holston country, embracing portions of Tennessee and South-western Virginia; in the Cumberland country, embracing the region above Nashville; in Mississippi, where he was Presiding Elder. The last work to which he was assigned was the Flint Circuit, in the Nashville District. This circuit embraced a new country, bordering on North Alabama. At the close of this year he obtained a location.

William Hitt did not continue long in the itinerant work.

Zadok B. Thaxton, who was on the Nashville Circuit this year, afterward traveled the Duck

River and Roaring River Circuits. His subsequent labors were confined mainly to Kentucky, where, a few years since, he died, full of years and full of honors. John Carr thus speaks of Mr. Thaxton :

“The Rev. Zadok Baker Thaxton was a native of North Carolina; of his parentage I know nothing. He had been a well-raised and pretty well-educated man, and emigrated to Middle Tennessee about the year 1791 or 1792. He was a single man, agreeable, sociable, and gentlemanly. In 1793, when that excellent man of God, Henry Burchett, preached for us, Brother Thaxton was awakened to a sense of his lost and undone situation by nature. He truly might have been called a mourner in Zion. I was an eye-witness to his distresses, and heard his strong cries and prayers offered up to God for mercy, until at length, at a prayer-meeting in Cage’s Bend, at old Brother Dillard’s, the Lord most powerfully converted his soul. I was standing by, looking on at him when he professed religion. His expression and conversion were heavenly. He directly took up the cross and prayed with us in our prayer-meetings, and attached himself to the Methodist Church. I think that it was the next year, 1794, that he returned to North Carolina, where he had been raised; and about 1800 he returned to Tennessee again; and while he was gone he had married, and

he brought his companion with him. When he returned, he told me that he must preach the gospel. I think he commenced speaking in public before he came back; but at what time he was licensed to preach, I am not certain; but I think that it was about 1800. He went forth as a flaming herald, proclaiming life and salvation to a dying and guilty world. He brought a young negro man with him when he returned from North Carolina; he told me that he intended to emancipate him, which he did, from a conscientious principle, which caused him a great deal of trouble afterward. The boy turned out extremely bad, which caused Brother Thaxton a great deal of trouble and expense, and he greatly regretted that he had ever set him free. I am not certain at what time he joined the Conference. He was a useful, persevering preacher; formed Roaring River Circuit; was instrumental in getting up a glorious revival, and forming many societies on that circuit. He also formed Duck River Circuit, and traveled there with great success. He rode the various circuits in Middle Tennessee, and the Southern part of Kentucky, for a great many years, and was considered one of the best theologians that belonged to the Conference. His preaching was a stream of divinity. He traveled as long as he was able, and afterward became supernumerary, and *finally* superannuated. He had settled in Allen

county, near Scottsville, Kentucky; became so palsied that he could not walk; was a poor man, and had raised a small family. I think that it was about 1850, or 1851, the good Lord removed the old soldier from time to eternity. I am told that he died in the triumphs of a living faith. Thus passed away one among the most holy and devoted men I ever knew."

Ralph Lotspeich was of German descent. He was born in Culpepper county, Virginia, but emigrated to Tennessee when he was young, where he was reared, and where he began his ministry. He was a plain, pious, studious man, and became a sound and useful preacher. He was called "the weeping prophet." He labored on Red River, French Broad, and Holston Circuits, in all of which fields he was abundantly useful. His last circuit was in Ohio, where his health failed. His last sickness was protracted, but his patience and submission evinced the spirit of Christ. He bade the world adieu, leaving this message: "Tell my old friends all is well—all is well." He died June 15, 1813.

Thomas Hellums, whose name appears among the preachers in Tennessee this year, was a faithful servant of the Church, laboring, first and last, in Kentucky, Ohio, Tennessee, and Mississippi. His health failed, and his mind became disordered, so that his usefulness was in a measure destroyed.

He finally wandered west of the Mississippi, and disappeared in the wilds of Arkansas, and was never afterward heard of. The supposition is, that he was lost on the prairies, or was murdered by some highway robber.

Moses Ashworth was this year admitted on trial, as we have seen. He continued in the work a short time, and located. He afterward became a member of the Tennessee Conference, and during the years 1817 and 1818, traveled the Lebanon Circuit. At the end of the latter year he located the second time. The author remembers to have heard Mr. Ashworth preach; he, however, was so young that he has no vivid recollection of his sermon, or his manner; he remembers that he was tall and slender, and had an air of seriousness and sobriety about him. He was then a local preacher; but when and where he closed his life, the author has no information.

The year was prosperous: the total increase was 10,625. In the Western Conference the increase was 916.

During this year the Rev. Bishop Richard Whatcoat died. He was a native of England, born February 23, 1736. His father died when he was a child, and left his family with limited means. In early manhood Richard became a Methodist, and sought and found peace in believing. In 1769 he was admitted on trial into the

British Conference. He continued to labor in England till 1784, when he was ordained Deacon and Elder by John Wesley, Dr. Coke, and others, and, with Dr. Coke, came to America. In harmony with Dr. Coke and Mr. Asbury, Mr. Whatcoat proceeded to work with zeal and ability in establishing Methodism in the New World. In 1800 he was elected and ordained Bishop, and continued in the Episcopal office till July 5, 1806, when he fell asleep at Dover, Delaware, aged seventy years.

Bishop Whatcoat visited Tennessee more than once, and did a great work in preaching the gospel, and in encouraging his brethren in the ministry. He was an able preacher, and a most devout Christian. He was a beautiful pattern of the perfect Christian—an Israelite, indeed, in whom there was no guile. Dr. Laban Clark thus speaks of him :

“Bishop Whatcoat was something above the middle size — robust, but not corpulent. His manly form, plain attire, and sober, dignified manners, gave him a venerable appearance; and when to this was added his truly apostolic character, it is not strange that he commanded high and universal respect. His very countenance told of a well-disciplined mind, and a heart habitually kept in contact with the gracious influences of the gospel. He never indulged in speaking of the faults

of absent persons, and his reproofs, though characterized by great fidelity, were yet administered with so much tenderness and meekness, as to prevent all needless pain, and generally to secure the happiest result. I think I may safely say, if I ever knew one who came up to St. James's description of a perfect man—one who bridled his tongue and kept in subjection his whole body—that man was Bishop Whatcoat.

“It was, undoubtedly, the chief glory of this excellent man's life, that he was always about his Master's business. Whether serving the Church in the capacity of Circuit Preacher, or Presiding Elder, or General Superintendent, he was always on the alert to profit by every opportunity for doing good to the souls of men. And such diligence, such meekness, such self-denial, such perseverance amidst difficulties, that seemed well-nigh insuperable, was not without its reward. He received it, partly while he lived, in the gratitude and affection of those whom he so faithfully served, as well as in the special blessing of God upon his own soul; but the better, nobler part of it, he receives in being permitted to contemplate beyond the veil, as gems in his own immortal crown, those whom he was instrumental of turning to righteousness.”

Bishop Whatcoat's remains lie in Dover Methodist Episcopal Church burial-ground. He was

interred immediately under the pulpit of the old Wesley Church. In 1855 the Philadelphia Conference and the congregation of Dover Methodist Church erected a neat and substantial monument over the Bishop's grave, with the following epitaph :

In memory of  
REV. RICHARD WHATCOAT;  
Who was born at Quinton,  
Gloucestershire, England, A. D. 1736.  
Became a traveling preacher in 1769.  
Was ordained Elder by Rev. John Wesley,  
And sent to America with Rev. Dr. Coke,  
To assist in organizing  
The Methodist E. Church,  
In 1784.  
Was constituted Bishop  
At the General Conference in 1800.  
And after six years' faithful service,  
In the Episcopal office,  
Died in great peace,  
In Dover, Delaware,  
July 5, 1806.

In life and death he was the model of a Christian, a Minister, and a Scriptural Bishop.

The Conference for 1807 was held at Ebenezer, East Tennessee, September 15, 1806. It will be remembered that this was the church, or meeting-house, on the Nolichucky, in the Earnest neighborhood. Dr. McAnally makes the following notice of this Conference :

“The next session of the Western Conference



was held at Ebenezer Meeting-house, Greene county, Tennessee, commencing September 15, 1806. Bishop Asbury attended, and notes that the preachers were in want, and could not help themselves; so he parted with 'his watch, his coat, and his shirt,' to relieve them, as far as possible. Last year, the Bishop merely passed through the Holston country, on his way from Kentucky to the Carolinas. This year, he entered the country from the Valley of Virginia, and spent some time visiting and preaching at different points, from New River to the place of holding the Conference. After the close of the Conference session, he went south, by his old route, as far as to Buncombe Court-house; but from there, instead of passing out by the head of French Broad, as usual, he turned eastward, and crossed the mountains at Mill's Gap. He preached at several places in North Carolina, west of the mountains, and, among others, on Turkey Creek, at what he called 'a sort of camp-meeting,' where four or five hundred persons were present.

"The return of members this year was 3,023 whites, and 182 colored. Total, 3,205—261 more than the year before, but still not equal to the number returned two years previously. No change in the District, except a circuit, called West Point, was formed, and left to be supplied. This embraced the country about, and west of, Kingston,

which, at the next Conference, was returned with the name of Cumberland, and as having forty-five members; but no separate appointment was made there the next year, or for several years; and when, finally, an appointment was made, it was to a circuit called Tennessee Valley. Until then, these forty - five members, with others, were included in a circuit previously formed."

The preachers were stationed as follows :

HOLSTON DISTRICT.—Thomas Wilkerson, P. E.; Holston, Ralph Lotspeich, John Crane; Nolichucky, William Houston; French Broad, James Axley; New River, Thomas Milligan; Clinch, Richard Browning, George C. Light; Powell's Valley, John McClure; Carter's Valley, Joshua Oglesby; West Point, to be supplied.

CUMBERLAND DISTRICT. — William McKendree, P. E.; Nashville, Jacob Young, Hezekiah Shaw; Red River, Zadok B. Thaxton; Barren, Abbott Goddard; Roaring River, Miles Harper; Wayne, Moses Ashworth; Livingston, David Young; Hartford, Benjamin Edge, Samuel Sellers; Illinois, Jesse Walker; Missouri, John Travis.

It will be seen that the Tennessee work was still in connection with territory in other States. The reader will note, furthermore, that there were in this field several men of distinguished ability—men who filled a large space in the Church for many years.

Jacob Young, to whom reference was made in the preceding volume, was on the Nashville Circuit this year. He afterward became a very prominent preacher, and long lived to bless the Church with his faithful ministrations and blameless life. He has left an Autobiography, and had the honorary degree of D.D. conferred on him, several years before his death. After detailing many interesting incidents connected with his travels from Nolichucky to the West, in company with William McKendree—then his Presiding Elder—David Young, and Benjamin Edge, he says :

“On Saturday we came to the vicinity of a town called Cairo, on the Cumberland River. I was truly glad to see the river again. I had my partialities for that river and country. My favorite Wayne Circuit, that I formed the first year of my itinerancy, lay along this stream.

“We spent the Sabbath in this place. I tried to preach in the forenoon, on Rom. v. 1: ‘Therefore being justified by faith.’ David Young followed me. McKendree preached in the afternoon. Monday morning, amid much weeping, we took the parting hand. McKendree went toward Nashville, David Young toward Eddyville, and I to Nashville Circuit.

“In the afternoon I came to a very pleasant family, where I intended to spend three or four days. Here I examined the plan of my circuit,

and put down several items in my journal. I was now among strangers, far from home; my mind very naturally turned to my past history, of which I tried to take a close and partial review, so far as related to my itinerant life.

“I had now finished three regular Conference years, and eight months, on Salt River Circuit, under the direction of the Presiding Elder. But, O, how far have I come short in the discharge of my Christian and ministerial duties! I have suffered much of my valuable time to go to waste; spent too many hours in light conversation with the gay sons and daughters of folly. My spirit has not been right with God at all times. What is gone by I cannot recall. I humbled myself under the mighty hand of God, repented of all my wrongs, and on my knees renewed my covenant, resolving, with God’s help, to be a better man and better minister.

“This was in the month of October, 1806. I was now about thirty years of age. After I finished my meditations and studies, I went out of my room to visit the family. I was much interrupted by a rude old infidel, a brother-in-law to the gentleman at whose house I then was. He was ignorant, but being rich, he was very assuming. He began to throw out his infidelity at the tea-table. I felt it my duty to encounter him. He undertook to defend himself by referring to

John Locke's Essays on the Human Understanding. I had just given Locke's Essays a faithful reading, and was enabled to discover that he had not read them at all. He was swamped, and became angry. Our combat lasted several hours.

• “Next day I rode to Cage's Ford, on the Cumberland River, and put up with Lewis Crane. He was not only a good man, but superior to almost any one I ever saw in vital piety. Since reading the Life of Carvosso, I could not but compare Crane to that holy man. He was wealthy; but although in a slave State, he would never own slaves. I shall never forget the quaint remark made by David Young, the first time he visited Crane and his family. After having inspected the large farm, the cattle, hogs, sheep, growing corn, fruit-trees, etc., he said: ‘Every thing on that farm looked as if it was converted.’ Brother Crane had made a dedication of all he owned to his heavenly Father. His oldest son was converted when eight years old, and took the circuit in his sixteenth year. He had lived in the midst of a revival eight years before he started to preach. I have seen him stand on some eminence, before he was nine years old, with five or six thousand people around him, and exhort for two hours. He carried the spirit of revival wherever he went. His race, as an itinerant, was very short, but success-

ful. He turned many to righteousness, and was a burning and shining light in the Church, and is, doubtless, a star in the kingdom of glory. Little John Crane lives in the memory of many in Tennessee and Kentucky.

“This was the largest field of labor assigned me by the Bishop, and I trembled under the responsibility. I found, by looking over the Minutes, that the membership was very large, and the local preachers upward of forty, many of whom had been traveling preachers, and were men of splendid talents. First, John Page—the man who took me into the Church—Lewis Garrett, John McGee, Charles Ledbetter, and Green Hill, who was a man prominent above all the rest, and the remembrance of whom fills my soul with grief and joy at the same time. I shall make no farther disclosures in this narrative. He was a man of great wealth, fine talents, a colonel in the Revolutionary war, and a very active statesman, in the zenith of his day. In the midst of his prosperity he became pious, devoted himself to the ministry, rose to considerable eminence, lived to be an old man, and, it may be truly said of him, he died the death of the righteous. He was a special friend of Bishop Asbury. He had a large family, sixteen in number, and all respectable; but his daughter Sally was superior to all the rest. When I first saw her, she made me think of the Rose

of Sharon, the Lily of the Valley. She soon faded, and died of a broken heart.

“I was soon on my way round the circuit, warning the people publicly and from house to house. Notwithstanding the revival had been great, at this time it was rather on the wane. My colleague had not come, and I was working alone. I found the Presbyterian and Methodist Churches were closely united. They had taken many of our efficient class-leaders and made them elders in their Church, and their elders had been made class-leaders in the Methodist Church. I could not tell who were Methodists, and who Presbyterians. When I would close my sermon and dismiss the congregation, very few would leave. It generally took me three hours to preach and meet class. I had very few rest-days on the whole circuit, which had about thirty appointments, and many extra. My labor was very hard; but God apportioned my strength according to my day. I would become so amazingly blessed that I would want to take wings and fly away to heaven.

“My colleague came on, but did not suit the people. The Bishop sent him away, and employed the Rev. John Craig, a local preacher. He was a pretty good preacher, a fine singer, and the Lord blessed his labors wonderfully. Our prospects now were about good enough to please any man who loved the Church; but the common enemy of the

human kind, who was going 'to and fro through the earth, and walking up and down in it,' in Job's days, and 'going about like a roaring lion,' in the days of St. Peter, was still operating in the world, and he did not entirely overlook West Tennessee. If he did not dwell there, he made occasional visits. He never came to the place, or left, without doing some mischief by his diabolical influence.

"Jealousies began to operate in the Presbyterian Synod of Kentucky. They began to think, and say, that the Presbyterians were all turning Methodists, and, indeed, it looked a good deal like it. They preached and prayed like Methodists; shouted and sung like Methodists. They had licensed several young men to preach who had not a collegiate education. They had formed circuits like the Methodists; had their saddle-bags and great coats mailed on behind, sweeping through the country like itinerant evangelists. The Tennessee Presbytery was a part and parcel of the Kentucky Synod, and when the Kentuckians heard these things, they sent a deputation of learned men, to make a thorough examination, authorizing them, if they found that the people had departed from the doctrine and discipline of the Presbyterian Church, and refused to return, to dissolve the Presbytery.

"The committee came on, and acted according to instructions. They ordered these licensed young men to desist from preaching. They re-



fused. Several of the old theologians, such as Hodges, McGready, and others, became alarmed, submitted to the authority of the Church, and returned to their old paths. But the young men, with old Billy McGee at their head, held on their way. Some of them were superior men, such as James Porter and Thomas Calhoun; and they, after having spent two or three years in trying to reconcile the Kentucky Synod, and, having found it to be a forlorn hope, withdrew from the Presbyterian Church, and constituted a Church and congregation of their own, called the Cumberland Presbyterians. They soon extended their influence far and wide, and as a body they are a successful and holy people.

“About this time Methodism became very efficient throughout the great Western Valley. McKendree, with his coadjutors, were in Tennessee; Blackman, with his colleagues, in Mississippi and Louisiana; Burke, in Kentucky; Wilkinson, in East Tennessee and South-western Virginia; Sale, Collins, Lakin, and Parker, in Ohio. These were great and glorious days.

“Before the Cumberlands withdrew from the Presbyterians, they began to show a little jealousy toward the Methodists; they thought the Methodists were receiving more than their share, and accused some of our people and preachers of *breaking the terms of the union*. But we moved

on in harmony on Nashville Circuit: I was exceedingly cautious to keep within the limits of the union, as they called it. I had wise counselors, such as Green Hill, John McGee, John Page, Lewis Garrett; and, as they were scattered all around the circuit, I could find a counselor in every neighborhood. But in the adjoining circuits there was a great deal of complaining. A preacher of great popularity was sent on to what was called Roaring River Circuit, by the name of Miles Harper. He went on preaching and exercising discipline, as a Methodist preacher. They called upon him, and told him he was violating the terms of the union. He said, 'He knew nothing about the terms of the union; they had no power to make rules to govern him—he was governed by the Bible and Methodist Discipline.' One article of the union was, 'We were not to preach on controverted points.' Another—'We were not to proselyte.' Harper paid no attention to their complaints, but went on preaching what he thought was gospel, and admitting all into the Church who made application.

"We had a camp-meeting in Douglas's settlement. McKendree and Harper were there, and three Presbyterian preachers. They tried long and hard to settle the difficulty, but did not succeed. I found the Presbyterians began to be very sensitive. It devolved on me to keep order on

the camp-ground. I came across a prominent man—a Presbyterian—standing among the women, contrary to rule. I requested him to go to the other side of the congregation; he would not, but gave me very insolent language. I persevered till he went over. The next morning we held a love-feast, and I was door-keeper. When he came, I would not admit him. He went back, and when McKendree came, he came behind him. McKendree said, 'Let this brother in; I am acquainted with him.' I replied, 'I am acquainted with him too.'

"Love-feast over, the Presbyterian preachers and the offender complained to McKendree against Young, for violating the terms of the union, by keeping an acceptable member of their Church out of love-feast. McKendree was sitting as judge. I admitted the fact, then I assigned my reasons. He made his apology, 'That I did not speak to him as one Christian ought to speak to another—that I commanded him in an authoritative tone of voice, which irritated him and threw him off his guard.' I thought that he and his preachers began to quibble, and McKendree was rather inclined to favor them, which aroused my resentment. I said some very sharp things, and McKendree reproved me before them all. I went to the woods to weep and pray—came back to the tent and found McKendree alone. I indirectly

called upon him for an investigation, according to rule. He told me he had done with it—gave me some fatherly advice—said he was sorry for the reproof he had given me, but that I had very tender feelings, and I ought to learn, from these facts, to treat other people tenderly. John Page, my spiritual father, was on the ground; he took me aside—told me ‘not to mind such little things, and to go on and do my duty faithfully.’ With many other words he instructed and comforted me.

“Our camp-meeting dragged heavily till Monday evening; then the work broke out in the tents. Many were awakened, and, from that time till its close, we had an excellent meeting. I left this camp-ground under a state of great excitement. I resolved to read, think, and pray, and proceed independently. During this round on my circuit, I regulated the societies pretty much to my own mind. The people, both old and young, were easily governed. Our congregations were large. We were in great peace and harmony, and the Lord’s work revived gloriously.

“My Presiding Elder went on like a primitive Bishop. He reminded me of old ‘Athanasius.’ The District was very large, and a great part of it lay on the waters of Green and Big Barren Rivers. These barren lands were a good deal like our western prairies, and far colder than timbered lands. This winter was unusually severe, and his

rides very long in the cold winds; of course he suffered much. One day he was on a long tour—the wind blowing right against him. He put up his hand to rub his cold face, and, his nose being frozen, the skin rubbed off in his hand. He was one of those thoughtful men, always ready for any emergency. He had court-plaster in his saddle-bags—he put a piece on the end of his nose, and traveled on.

“When he came round to my quarterly-meeting, the weather was still very cold. Our meeting was in the frontier settlement, and was held in a little log meeting-house, the cracks of which being open, it was very uncomfortable. I was early at the place—had a large fire built in our old-fashioned fire-place, and every thing in order. I saw the Elder coming. He made a very unusual appearance, which excited my curiosity. I went to meet him. He was covered with a fine large blanket, having a hole in the middle, bound around handsomely. It covered him completely. I tied his horse, and he went into the little meeting-house, which he found very cold, notwithstanding my large fire. He, therefore, preached with his blanket on. The people continued coming. Many of them had never seen him, and they looked astonished to see a man preaching with a blanket on. His *text* was, ‘Great peace have they that love thy *law*, and nothing shall offend them.’ The text did

not agree very well with his own feelings, for the men were nearly all chewing tobacco, and spitting on the floor, which grieved his pure spirit, for he had a tender regard for the house of God. Although it was an humble cabin, he could not bear to see it abused. He reproved them sharply—some appeared alarmed, some sorry, and others were angry; but we had a very good meeting.

“He went on from my circuit to Brother Harper’s. The Presbyterians still complained of Harper’s breaking the terms of the union. McKendree called a committee and put Harper on his trial. When put to the test, they could not prove the charges. Harper defended himself in a very masterly manner, and showed, in a satisfactory way, that the Presbyterian brethren were guilty of the very things they were charging against him. They had become loud and clamorous on the doctrine of the unconditional and final perseverance of the saints. This, they all knew, was a controverted point. Harper was acquitted, and came off triumphant. McKendree then attended a joint camp-meeting at Fountain Head. There he gave them the result of Harper’s trial. The Presbyterians appeared satisfied and reconciled with Harper, and wished to go on and perpetuate the union. McKendree raised a slight objection, which startled them. One of them said, ‘O, Brother McKendree, we are satisfied now.’ McKendree re-

plied, 'But I am not satisfied with you, my brethren,' and took out a list of charges against several of their preachers, read it, and demanded satisfaction. They appeared much confused, and retired to hold a council. They soon returned a grave answer, saying, 'There is no rule in our Discipline by which you can bring a minister to trial for such a charge.' McKendree's reply was worthy of himself: 'First, you preferred charges against one of our respectable preachers, not for violating any rule in our Discipline, but for transgressing some of the articles of our union. I put him on his trial, and he was acquitted. Now, I demand the same thing of you.' They appeared confounded, and did not know what to say, but gave him to understand that they could not receive his charges.

"He then told them that the Christian union, so much talked of, was not what it had been represented to him, that it was a mere farcical thing; and, after much Christian conversation, all concluded in a Christian spirit. The council adjourned, and every man went to his own home.

"McKendree now saw the necessity of having the Christian union better defined, that it might be more fully understood; that the privileges and duties flowing from this fountain of love, as it was called, might be reciprocal, and that the parties might stand on equal ground. In order to carry out this grand design, he wrote a large circular,

in which he gave a full exposition of this Christian union, illustrating every part, so that even children might understand, and sent a copy to every preacher within the bounds of his District, with instructions to read it in every congregation. I read it faithfully in every congregation on Nashville Circuit.

“There was a good deal of squirming. Men would often come to me to get the document, and, after reading it, return it. I felt that the union was about to pass away.

“I now entered on my third quarter. Spring opened early; the weather was fine. My health was excellent, and my spirits, in some degree, were suitable for the great work I was engaged in. I felt that I loved God with all my soul, mind, and strength. I loved the Church, and the holy work of the ministry. I preached almost every day, month after month, and seldom failed to meet class after preaching. The Lord was with us, and the Holy Spirit attended our labors of love. Sinners were awakened, mourners converted, and the saints shouted aloud for joy. Our congregations were unusually large—nearly as large on a week-day as on the Sabbath. I was hailed by the people wherever I went, and the Saviour smiled upon me by day and by night. I thought, now I shall enjoy eternal rest.

“In a short time, we had another camp-meeting



on Liberty. I worked, one whole week, to put the ground in order. The pulpit, tents, and every thing were neat and comfortable. Our venerable Elder appeared on Thursday or Friday, with a smiling countenance; and, though I had heard him preach many great sermons, he, during that camp-meeting, excelled all that I had ever heard before from him. I yet regard that meeting as one of the bright spots in my history. We had camp-meeting after camp-meeting, during the summer, and the Lord added many souls to our ministry.

“The fourth quarterly-meeting came on, and was the best we had had during the whole year. On Monday I gave them my valedictory, and gave a parting hand to many of the best friends I have ever met with during my long life.”

Benjamin Edge, whose name occurs in the list of appointments, was a pious, devout Christian man, and faithful minister; eccentric, but true to the Church and zealous for the salvation of souls. He labored in Mississippi and Missouri, but much of his time was spent in East and Middle Tennessee. He was once the traveling companion of Bishop McKendree, lived to a good old age, and finally died in Virginia.

Samuel Sellers, who was a prominent minister, labored only two years in Tennessee.

This year, like the past, was crowned with success. The total increase in the membership was

14,020; in the Western Conference the increase was 1,172 whites, and a decrease of 9 colored.

Peter Cartwright, in his Autobiography, says :

“At the close of this Conference year, 1806, I met the Kentucky preachers at Lexington, and, headed by William Burke, about twenty of us started for Conference, which was held in East Tennessee, at Ebenezer Church, Nolichucky, September 15th. Our membership had increased to 12,670; our net increase was about 800.

“This year another Presiding-elder District was added to the Western Conference, called the Mississippi District. The number of our traveling preachers increased from thirty-eight to forty-nine. Bishop Asbury attended the Conference. There were thirteen of us elected and ordained Deacons. According to the printed Minutes, this was placed in 1807, but it was in the fall of 1806. Two years before there were eighteen of us admitted on trial; that number, in this short space of time, had fallen to thirteen; the other five were discontinued at their own request, or from sickness, or were reduced to suffering circumstances, and compelled to desist from traveling for want of the means of support.

“I think I received about forty dollars this year; but many of our preachers did not receive half that amount. These were hard times in those Western wilds; *many, very many*, pious and use-

ful preachers were literally starved into a location. I do not mean that they were starved for want of food; for although it was rough, yet the preachers generally got enough to eat. But they did not generally receive, in a whole year, money enough to get them a suit of clothes; and if people, and preachers too, had not dressed in homespun clothing, and the good sisters had not made and presented their preachers with clothing, they generally must retire from itinerant life, and go to work and clothe themselves. Money was very scarce in the country at this early day, but some of the best men God ever made, breasted the storms, endured poverty, and triumphantly planted Methodism in this western world."

## CHAPTER III.

Conference of 1808 at Chillicothe—Bishop Asbury present—Delegates to the General Conference—Increase in numbers—Jacob Young—His Autobiography—Dr. McAnally's notice—Learner Blackman—Various accounts of him—Mrs. Blackman—Peter Cartwright's account of his labors on the Barren Circuit—Error in statistics—John Henninger—Mrs. Henninger—Duck River Circuit—Letter from Rev. W. E. Doty.

THE Conference for 1808 was held at Chillicothe, Ohio, September 14, 1807. Bishop Asbury was present, and makes the following pleasant entry in his Journal: "On Monday we opened our Conference in great peace, and love, and continued sitting, day by day, until Friday noon. A delegation of seven members was chosen to the General Conference.\* There were thirteen preachers added, and we found an addition of two thousand two hundred members to the Society in these bounds; seven deacons were elected and or-

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\*By reference to the Journal of the General Conference for 1808, it will be seen that there were eleven delegates from the Western Conference, viz.: William McKendree, William Burke, Thomas Milligan, Benjamin Lakin, John Sale, Learner Blackman, Nathan Barnes, Elisha Bowman, John McClure, James Ward, and George Askin.

dained, and ten elders; two preachers, only, located; sixty-six preachers were stationed."

Jacob Young, in his Autobiography, says :

"The Conference opened on Wednesday morning. Bishop Asbury read the Scriptures, prayed, gave us a lecture, and organized the Conference. We all worked in harmony. Our field of labor had become very extensive, and called upon the Bishop for all his resources to supply the work with suitable men. McKendree's term of service had expired on Nashville District, and his place had to be supplied. Burke's time was out in Kentucky, Sale's in Ohio, Jackson's in Holston, and Blackman's in the Mississippi; and although I was not a Presiding Elder, I was frequently called into the Bishop's Council.

"While the Conference was moving on in harmony, we had glorious times in the congregations. The Spirit was poured upon us from on high. This was the first Conference ever held in Chillicothe, and, I believe, the first held in Ohio. Multitudes from the east, north, south, and west, attended. Although our congregations were large, they were very peaceful. We had no disturbance till about the middle of the session, and that was brought on by a couple of preachers, who had a great deal more zeal than knowledge. They raised a rumpus with a young man by the name of Rector, from Rectorstown, in Maryland. . . . .

“Bishop Asbury paid me unusual attention during this Conference, taking me in his arms, stroking my head, asking me many questions, and giving me important information on many subjects. McKendree never was so kind before. I could not tell what had caused the change in these great and good men. One evening, just before the Conference closed, the Bishop took me into a small room alone, and read to me Jacob’s travels from his father’s house to Padan-aram. When he came to that place where Jacob stopped to rest for the night, and took a stone for his pillow, and laid him down to sleep—after a long pause, during which he appeared to be very much engaged in prayer—he asked me how I thought Jacob felt when he laid him down in that lonely place. I told him I supposed he felt very serious. ‘Yes,’ he replied, ‘serious enough.’ Then he got up, laid his hands upon my head, and said, ‘Jacob, you must go to Natchez, and take charge of that District.’ I began to beg off. He told me, in a few words, to go in the name of the Lord, and do my duty, and that God would be with me. He turned and walked out of the room, and left me alone, saying no more to me till Conference adjourned. The next day he closed the Conference, and read the appointments. Coming to the last District, he read, ‘Mississippi District—Jacob Young, Presiding Elder.’ The preachers looked surprised. He

read on — ‘Natchez Circuit, Anthony Houston; Bayou Pierre Circuit, Richard Browning; Bayou Sara, John Traverse; Catahoolah and Wachita, James Axley; Amite, Jedidiah McMinn. He closed the Conference with the benediction, and we all left. I gave notice to the preachers going with me that we would rendezvous at Cage’s Bend, on Cumberland River, Tennessee.”

Mr. Young continues :

“In due time I came to the place of rendezvous. The preachers met according to appointment, and we spent two or three days making preparations to pass through the wilderness from Nashville to Natchez, which was then considered a dangerous road—often infested by robbers. We bought a pack-horse and saddle, and other things necessary for a long journey. Here we held a three-days’ meeting, which was attended with much good. From this place we rode to Liberty Hill, between Nashville and Franklin, where we met with James Ward, Presiding Elder of the District, and Joseph Oglesby, circuit-preacher in charge. Here we had an excellent camp-meeting. We then rode to the town of Franklin, put up with Major Murray and the Rev. Lewis Garrett, where we laid in our stores for the above-named wilderness—ground coffee, parched corn, ground fine on coffee-mill, and mixed with sugar, beef’s tongues, sea-biscuit, and every thing else

necessary for our comfort. The first day we rode about thirty miles. About sundown we halted, and tied our horses to the trees. One of our company being still behind, came up while we were cooking supper. We had our camp-kettle, large coffee-pot, Britannia tumblers, and some spoons; every man had his own knife, and we made wooden forks. We had a good supper. McKendree had made me a present of his large tent, which was made of a peculiar kind of linen, but would turn rain pretty nearly as well as a shingled roof. Nine men could sleep under it without inconvenience. We pitched under the shade of the trees, said our prayers, and went to sleep. All woke up in fine health and spirits, fed our horses, took breakfast, and traveled forty miles, which brought us to the Tennessee River, at Colbert's Ferry. We called for the ferry-boat, and they answered that they could not cross that night, but would bring us over in the morning. We camped near the bank of the river, fed our horses, put on a couple of bells, and turned them out in the canebrake. We had our religious exercise after supper, and went to bed. I awoke, as usual, long before day, and found my horse standing near the tent, but could hear nothing of the rest. I grew uneasy, arose, put on my clothes, started down the river to the canebrake, and met our pack-horse coming up the Indian trail, by himself. I knew there



was something wrong; went to the tent and gave the alarm—roused them all up. While preparing breakfast, we looked around, and found another horse. Then we had three, and four were missing. As soon as daylight appeared, Anthony Houston and myself mounted our horses, and pursued the runaways. We soon reached the road, and started right back toward Nashville. They appeared to be traveling very fast. We met two men who said they had seen them going pretty rapidly. We followed them about twenty miles; then, to our disappointment, they left the road and went into the woods. They soon reached the high pine ridges, where the ground was so hard that we could not well see their tracks. We were then in a vast, unsettled country, and fearing we should lose ourselves, and perish in the wilderness, we concluded to give up the chase, and find our way back to the road. I felt very unpleasant, not knowing what to do, and thought of going back, seventy miles, to get more horses. Then I recollected we had no money to pay for them.

“We were riding on the top of a high ridge, reflecting on Divine Providence, and trying to pray. Thoughtfully I looked over my right shoulder toward a lofty summit, on another pine ridge, and saw one of our horses rise up and stretch himself. We turned our horses, and rode across the ravine, between the two ridges, and, to our great comfort,

we found all four of our horses close together. We had ropes in our pockets, and tying them round our horses' necks, each man led two and rode one. We were soon in the road. Some time in the night we came back to our camp, tied the horses to some trees, and cut loads of green cane and gave them to eat during the night.

“The river was very wide here, and the ferryman moved slow, and had to make two trips. It was nearly dark when we all got over. We camped on the bottom-land of the river, and went to see Colonel George Colbert. He was a half-breed Indian. His father was a Scotchman, and his mother a full-blooded Indian. He was a very shrewd, talented man, and withal very wicked. He had two wives. They were Cherokees, daughters of the famous chief, Double-head. Colonel George was a Chickasaw.

“He and his brother had a large farm, and about forty negroes working. We bought some corn, pumpkins, and corn-blades, for which he charged us a very high price. We sat down and had a social chat, and were considerably entertained with his shrewdness and witticism. He inquired where we were going. We told him to Natchez. He then inquired our business. We told him we were going to preach. He laughed heartily. ‘Ah,’ said he, ‘Natchez people great for preach, but they be poor, lazy, thieving, bad peo-

ple.' We defended our cause as much as we thought necessary. He then asked where we were from. We told him from Kentucky. 'Kentuckian bad people, and white man worse than Indian everywhere, though they have much preach and learn much. Indians never know how to steal till white man learn them—never get drunk or swear till white man learn them. We don't want any preaching in this country. We are free, and we intend to keep so.' We bade him good-night, and went to our tent."

It will be seen from these extracts from Mr. Young that the Conference opened on Wednesday, and not on Monday, as noticed in Bishop Asbury's Journal.

Dr. McAnally says :

"The Conference this year met at Chillicothe, Ohio, commencing September 14th. During the Conference-year now closing, there had been some prosperity in the Holston work, and a net increase in the number of members of 101; the returns showing a membership of 3,108 whites, and 198 colored. Total, 3,306. The preachers, for the greater part, had labored faithfully, extended the area of their work considerably, and witnessed a good degree of prosperity. No change was made in the District, other than already noticed in the case of West Point, except, for some reason now unknown, New River was left off in the list of

appointments. The probability is, that, in the scarcity of preachers, supplies could not well be commanded, and, by slight alterations, that territory was embraced in the Holston Circuit, and, to do this, the changes may have affected two or three circuits.

“Thomas Wilkerson located this year, and Learner Blackman was appointed to succeed him on the Holston District; and the circuits were supplied by Caleb W. Cloud and Hezekiah Shaw, to Holston; Nathan Barnes and Obadiah Edge, to Nolichucky; Benjamin Edge, to French Broad; Miles Harper and Thomas Trower, to Clinch; Abbott Goddard, to Powell’s Valley, and John Henninger, to Carter’s Valley.”

The preachers stationed this year, in addition to those above mentioned, were: On the Cumberland District, James Ward, P. E.; Cumberland, John McClure; Nashville, Joseph Oglesby, David Young; Red River, Thomas Lasley; Barren, Peter Cartwright; Roaring River, William Vermilion; Duck River, Zadok B. Thaxton.

The names of the circuits in the Cumberland District lying in Kentucky, Illinois, and Missouri, are not transcribed, the author desiring, as far as consistent with the truth of history, to confine himself to Tennessee.

Among the distinguished preachers in Tennessee in early times, Learner Blackman stood prom-

inent. He was a native of New Jersey, and was connected with a large and respectable family. He made a profession of religion, and was received into the Methodist Episcopal Church, when he was about sixteen years of age. When in his nineteenth year he joined the Philadelphia Conference. The following interesting sketch was compiled for "Sprague's Annals :"

"Learner Blackman, a son of David and Mary Blackman, was born in the State of New Jersey, about the year 1781, being one of eleven children. His parents were pious, and he had the advantage of a decidedly Christian education. He made a profession of religion, and was received into the Methodist Church, when he was about sixteen or seventeen years of age. He joined the Philadelphia Conference in 1800, when he was in his nineteenth year, and was appointed to the Kent Circuit, in Delaware.

"There is a tradition that some rather inauspicious circumstances attended his introduction to the ministry. When he asked his father's permission to go and preach the gospel, the old gentleman at first declined to give it, on the ground that he could not dispense with his services at home. He, however, consented to give the subject some farther consideration, and to make it a matter of special prayer; the result of which was that he *called* his son to him, and said, 'My son, I re-

lease you, in the name of the Lord, that you may go and be an ambassador of Christ. My duty is now made plain to me, and I will do it. Every thing necessary to your outfit, as a traveling preacher, I will provide for you.' But this was by no means the end of his troubles; for the people among whom he was first sent, had heard that the preacher who was coming among them was a black man, and of course they considered themselves insulted by the appointment. When, however, he actually appeared at one of their meetings, they found no cause to complain of his complexion, but they were quite shocked at his very youthful appearance; and one of the leading members of the society arose, and walked up to a local preacher who was present, and requested him to conduct the exercises, as they could not think of listening to the stripling who had been sent to them. The local preacher acceded to the request, but, before he closed the exercises, called on Mr. Blackman to offer a word of exhortation. The young man arose, not without some trepidation, and quickly convinced the people that they had as little reason to complain of his youth as of his color; inasmuch as he evinced uncommon maturity of mind, and spoke to their entire satisfaction. So popular was he at his various appointments, that, at the close of the year, an earnest petition was sent up to Conference, that he might be re-

turned to them. It appears, however, from the Minutes of Conference, that in 1801 he traveled the Dover Circuit. In 1802 he migrated to the West, became a member of the Western Conference, and traveled the Russell Circuit; in 1803, the New River Circuit, and in 1804, the Lexington Circuit.

“In 1805 Mr. Blackman was sent as a missionary to Natchez. In order to reach his field of labor, he had to travel through a wilderness, seven or eight hundred miles in extent, inhabited only by savages and beasts of prey, with here and there a white man, whose mission into the wilderness was to make the poor Indians drunk, that thus he might cheat them out of their skins and furs. But the heroic spirit of the young missionary was proof against all this—he set out for his field of labor, nothing daunted by the prospect of danger and hardship, and for fourteen days and nights he was making his journey through the wilderness. At night he would tie his horse to a tree, and, taking his saddle-bags for a pillow, and his blanket for a covering, and commending himself to God’s gracious care, would lie down in the woods to seek the repose which nature demanded. When he reached the place of his destination, he found that Methodism had scarcely gained a footing there, though there were a few who had been converted to God through the labors of the Rev. *Tobias Gibson*, and who were struggling to stem

the current of prevailing wickedness. The mass of the people were little disposed to profit by the hearing of the word; and a preacher whom they had had before Mr. Blackman, they had well-nigh overpowered with ridicule, on account of his alleged deficiencies in education, until he rose in his majesty, and actually overpowered them, by pouring upon them a torrent of the most terrible denunciations of God's word.

“It was in the midst of such a community that young Blackman commenced his labors in that distant region. He had no associates in the ministry to coöperate with him, no missionary funds to aid him in the prosecution of his enterprise, nor indeed any thing for his encouragement beyond the naked promise of the Saviour to his ministers — ‘Lo, I am with you alway, even to the end of the world.’ But, in the strength of this promise, he addressed himself to his work, and proceeded in it without faltering. In the year 1806 he was appointed Presiding Elder of the Mississippi District; and he was continued here during the year 1807. New laborers were now brought into the field, and the amount of evangelical influence thereby greatly increased. The gospel began very perceptibly to accomplish its legitimate work in the awakening and conversion of sinners; and then followed the erection of houses of worship, the organization of Churches, and the gradual increase



of the means of grace throughout the whole region. When he first entered upon his work there, the large field, which was appointed to him, numbered but seventy-four whites, and sixty-two colored members; but, after laboring there for three years, he was permitted to see embraced, in the same field, an entire District, with five circuits, and a large increase in the membership.

“His labors here were not only highly useful, but eminently acceptable; and the people would gladly have detained him among them permanently. But the itinerant system required him to cultivate other fields, and, accordingly, in 1808, he left the lowlands of the Mississippi, where he had gathered to himself a host of strongly attached friends, and went to Tennessee to preside on the Holston District. Here he continued until 1810, when he was removed to the Cumberland District, where he remained two years. In 1812, 1813, and 1814, he presided in the Nashville District. In all these fields he labored with the utmost zeal and diligence, and with a measure of success which was perhaps not exceeded in the experience of any itinerant minister of his day. In 1815 he was reappointed to the Cumberland District; and, having meanwhile formed a matrimonial connection, he took a few days to visit his friends in Ohio, among whom was his brother-in-law, the Rev. John Collins.

“Having thus fulfilled his purpose in taking his wife to make a hurried visit to his friends, he set out to return to his field of labor. On reaching Cincinnati, he had to cross the Ohio River, not in a steamer, but in a flat-bottomed boat, with sails and paddles, after the primitive mode of that day: Alighting from his carriage, the horses were driven into the boat, and it was pushed from the shore. After proceeding a short distance, the ferryman commenced hoisting his sails, at which the horses took fright, and almost instantly plunged overboard. Blackman, in the effort to hold them, was carried overboard also, and, though he was an expert swimmer, he found it impossible to recover himself, and was immediately drowned. By this fatal casualty, the Church was deprived of one of its most gifted, and every way promising, young ministers.”

The Rev. Laban Clark, D.D., thus describes Mr. Blackman :

“In person, Mr. Blackman was much more than ordinarily attractive. He was of about the middle height, not corpulent, but well-formed, with a pretty full face, and an uncommonly expressive eye. When he spoke, not only his lips, but his whole face, was put in requisition for the utterance of his thoughts — every feature, every muscle, seemed instinct with life and energy; and you felt a perfect assurance that he was speaking out of a

full heart. His manners were easy and graceful, and betokened familiarity with good society. In short, his whole appearance was that of an accomplished Christian gentleman.

“He was a man of very considerable force of mind and character. There was nothing eccentric about him; but his various qualities, both intellectual and moral, seemed combined into a character of much more than ordinary weight and elevation. In private intercourse, he was one of the most agreeable of men—his genial spirit, and winning manners, and excellent sense and judgment, made him a most pleasant, as well as highly instructive, companion. The same qualities gave him great influence in the Conference. Though he was far from being a great talker there, and never made himself cheap, by volunteering remarks that were not called for, he spoke with freedom and pertinence, and was sure always to have a respectful hearing. In the pulpit, his manner was free and forcible, his voice not otherwise than agreeable, and sufficiently loud to accommodate any audience, his utterance easy and fluent, his thoughts deeply evangelical, and the whole effect of his preaching was such as a good minister might reasonably desire. He had the appearance, both in and out of the pulpit, of being quite a cultivated man; but my impression is, that, for most of his literary acquisitions, he was indebted to

his own diligence in study, after he entered the ministry. His death, which occurred when he was at the zenith of his usefulness, and by means of a most unlooked-for calamity, caused the heart of the whole Church to throb with sadness."

Mr. Blackman's wife was originally Miss Odom. She was, at the time of her marriage, the widow Elliott, of Sumner county, Tennessee. A most estimable lady she was, and well suited to the important station she assumed in becoming the wife of a minister of the gospel. Years after Mr. Blackman's death, she was married to Joseph T. Elliston, Esq., of Nashville, where she long lived, honored and beloved by a large circle of relatives and friends. The Methodist ministers of Nashville had no truer friend than Mrs. Elliston. Her elegant home was a place of rest for many a weary pilgrim. In her house Bishop McKendree had a home, and a room was set apart for him, known as "the Bishop's room." She was a devoted Christian, and a genuine Methodist. The author numbered her as one of his devoted friends and sisters in Christ Jesus. She was the mother-in-law of Elijah Boddie, Esq., a noble Christian, of whom more will be said at the appropriate place.

Mr. Blackman's body was recovered, and was interred in Cincinnati. The author has in possession a portion of his Journal, and various sketches

of sermons and essays on a variety of subjects. They were written for his private use, and were not designed for publication. An extract from his manuscript was given in the first volume of this work, as also an extract from his funeral discourse of Mr. Crutchfield, in the present volume. Mr. Blackman performed much hard labor, and endured great suffering in his noble efforts to plant and sustain the Church of God in the wilderness. His fine talents, his popular style, his agreeable manners, and his exemplary life, did much to advance the cause of Christ in the great West and South-west. In Virginia, in East Tennessee, in Kentucky, in Ohio, in the Cumberland Valley, in Mississippi, and Louisiana, this true successor of Paul preached the gospel of the grace of God and won many souls to Jesus. It was a strange providence that so suddenly removed him in the vigor of life, and at the noon-day glory of his usefulness, from the walls of Zion to a silent grave; yet God, in his wisdom, doeth all things well, and it is man's duty to be dumb, and open not his mouth.

A remark, very significant, occurs in Mr. Blackman's Diary. Speaking of his temporal matters, he says it seemed that every thing to which he turned his attention failed; whereby he drew the conclusion that God purposed to keep him in the *great itinerant work*. And faithfully did he per-

form his task, and "ceased at once to work and live."

This sketch is closed by a quotation from the Autobiography of the Rev. Jacob Young. Mr. Young was sent to Mississippi, as the successor of Mr. Blackman. After spending two months with Mr. Blackman, and following him on his large District, the estimate of his character is thus given :

"Blackman and I turned our faces toward the south, and as I was unacquainted with the manners and customs of the people, it was thought best for him to stay with me a couple of months, and give me an introduction. We were together several days, holding many night-meetings, and trying to build the people up in the faith of the gospel. Blackman was highly esteemed in that country, and deservedly so, for he had done more for the religious welfare of the people than all who had gone before him. Though he had been preceded by good men, they had done comparatively but little. I say not this by way of reflection, for I believe they had done as well as any one could under the circumstances. They had to grapple with many difficulties, which were removed out of the way before Blackman came to the country. He was a man of extraordinary natural and moral courage. Of him it might be said, in truth, as the Rev. William Cravens, from Virginia, once said, 'The fear of man never once en-

tered into his experience.' He feared no danger, dreaded not the tongue of slander, while he was doing and suffering for the glory of God. Whatever he thought ought to be done, he thought could be done; and, like General Jackson, he accomplished every thing he undertook. His labors and success in that country give lucid proof that he was no ordinary man. Like St. Paul, he became all things to all men, that he might gain some; and by so doing, he gained very many. He was a very genteel man, of fine person, of refined manners, and mind well stored with general knowledge. When it became necessary, he could mingle with the first class, and conduct his part of the conversation in the most dignified and exalted manner. He was perfectly at home among the middle class; he never neglected the poor; he loved both the slave and the slaveholder, and in return was honored and loved by them both. His industry and activity exceeded those of all the ministers who went before him to that country, and, as far as I have been informed, he has not been excelled by any who have followed him. In the space of four short years he explored almost every part of the Mississippi Territory, forming churches, organizing circuits, and preparing places for the people to worship. He went into West Florida, and often visited New Orleans. I found it hard work to follow him. His praise was not only in all the

Churches, but in all the families of any respectability throughout the three Territories, as far as I have been informed. I have had a close acquaintance with many Methodist preachers, and truth binds me to say, although I have known greater, I know not that I ever knew a better man. He was truly a wise man, turning many to righteousness; and, according to the prediction of Daniel, he will not only shine like the brightness of the firmament, but as the stars forever and ever. I loved him in life, I love his memory still, and expect to love him in paradise.”

Peter Cartwright thus notes his labors on his circuit:

“Our Conference, this year, was held in Chillicothe, September 14, 1807. Our increase of members was 1,180; increase of traveling preachers, 6. From the Conference in Chillicothe I received my appointment for 1807–8, on Barren Circuit, in Cumberland District, James Ward, Presiding Elder, who employed Lewis Anderson to travel with me. This brother is now a member of the Illinois Conference.\* It was a four-weeks’ circuit. We had several revivals of religion in different places. The circuit reached from Barren Creek, north of Green River, to the head of Long Creek, in Tennessee State. I received about forty dollars quarterage.”

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\*1856.



Mr. Cartwright is in error as to the increase in the membership of the Western Conference this year. Bishop Asbury, as we have seen, set down the increase in round numbers at two thousand two hundred; the returns, in the Annual Minutes, put the increase at two thousand one hundred and forty-seven.

This year, a name appears among those who were received on trial, which became familiar to thousands in Tennessee. John Henninger was admitted on trial, and appointed to the Carter's Valley Circuit. Mr. Henninger's career, as a Methodist preacher, was long and successful. The following full and satisfactory memoir appears in the General Minutes :

“John Henninger was a native of Washington county, Virginia. He embraced religion in his youth, and shortly afterward commenced his labors, by praying in public, and exhorting his youthful comrades and acquaintances to flee the wrath to come. He was admitted on trial, in the traveling connection, by the Western Conference, at its session in Chillicothe, September, 1807. The Western Conference, so called at that time, embraced all that vast tract of country lying west of the Alleghany, as far as was settled by the whites, with the exception of the Monongahela District, which then belonged to the Baltimore Conference. Brother Henninger's first appoint-

ment was to Carter's Valley, in Tennessee. In October, 1808, he was appointed to Danville Circuit, in Kentucky; in 1809, to the Opelousas, in Louisiana; in November, 1810, to Claiborne Circuit, in Mississippi; in October, 1811, to Carter's Valley again; in November, 1812, to Clinch Circuit, in Virginia; and about this time he was married to Miss Jane Anderson, a young lady every way worthy of such a minister, and such a husband. In October, 1813, to Nashville, Tennessee; in October, 1814, to French Broad, Tennessee; in October, 1815, to Knoxville, Tennessee. In October, 1816, he was appointed Presiding Elder of French Broad District, which he traveled two years; and at the Conference, in October, 1818, he took a location. He continued to labor as a local preacher six or seven years; but he could not be satisfied with a sphere of ministerial action so limited. Accordingly, he returned to the itinerant field, in the bounds of the Holston Conference, at its session in Jonesborough, in October, 1825. From this time until the day of his death he filled the office of Presiding Elder, with the exception of two years; one of which he sustained an ineffective relation to the Conference, and the other he was agent for Holston College.

“As a man, Brother Henninger was naturally of a lively and cheerful disposition, yet, occasion-

ally, subject to depression of spirits. As a husband and parent, he was surpassed by no man for tenderness, fidelity, and affection. These were relations in which he was endeared to his own family circle; and it was around his own fireside that his virtues as a husband and parent shone with peculiar luster.

“As a Christian, he was consistent, devout, and faithful; beloved and respected by all who knew him. Even the irreligious and profane paid a willing tribute to the excellence of his character as a Christian.

“As a Christian minister, he was deservedly popular. He understood and loved our doctrines and discipline; and he well knew how to bring out of the treasury things new and old, and to give to saint and sinner each his portion in due season. He was not only popular—a skillful workman, that needed not to be ashamed—but he was successful. His name will furnish occasion for melancholy, yet pleasing reminiscences of by-gone years to thousands who sat under his ministry, or enjoyed the pleasure of an acquaintance with him.

“But he is gone; and his brethren of the Holston Conference, with his family, are left to mourn the departure of so much sanctified ministerial talent and moral worth. They are not left, however, to mourn as those who have no hope. Perhaps a

better exhibition of the triumphs of divine grace was never given, aside from the martyr's stake, and the martyr's flame, than that which appeared in the last illness and death of our beloved Brother Henninger. For more than a year before his death his health was seriously impaired, if we mistake not, by an attack of bilious intermittent fever, accompanied occasionally with chills. Sometimes he was quite prostrated, insomuch that his friends almost despaired of his recovery; and, although human nature shrunk back from the lonesome stillness of the grave, in his severest afflictions he triumphed in the prospect of immortality.

“In his last illness he was deprived of the kind attentions of his beloved wife, who was herself confined in her bed in an adjoining room. And when called to witness her final struggle, (for she departed this life some four or five days before him,) he summoned all his strength, and, with the assistance of his friends, went into the room where the companion of his joys and sorrows was entering into conflict with her last enemy. He told her that he had thought he should go first; ‘but,’ said he, ‘you will go before me, and get the crown; but I shall not be long after you.’ After her happy spirit had fled, he spoke in the most feeling manner to his bereaved and disconsolate children, concerning the happiness of their de-

parted mother—of his sure prospect of a speedy dissolution—and his confidence that he would soon regain her in that happy world, where

“‘Sickness and sorrow, pain and death,  
Are felt and feared no more.’

And either at that time, or after he had returned to his own room, he gave particular directions concerning the burial of his wife, and requested that a place should be left by her side for himself. After this he spoke but little, but seemed to be taken up with the things of another world too much to notice the transient objects of time; and on the 23d of December, 1839, he took his leave of all below.

“His remains were deposited by the side of his wife, according to his instructions; where, after having been united in life, and undivided in death, they will quietly slumber till Gabriel’s trump shall awake the sleeping dead; and,

“‘O what a joyful meeting there,  
In robes of white arrayed !  
Palms in their hands they both shall bear,  
And crowns upon their heads.’

“They have left a family of seven or eight children to mourn their loss. May they also follow in the footsteps of the pious dead, till they too shall find that the name of Jesus can soften the bed of death and perfume the silent grave !”

The Rev. J. B. Daughtry, at the time of Mr. Henninger's death, furnished several particulars not included in the official notice. The following extracts are made from his account of the death-bed scene. He writes, Jan. 2, 1840 :

“During the past and present year I was frequently in Brother Henninger's company, and he often endeavored to impress my mind with the idea that he would not live long. When he was taken sick of fever, I visited him and tried to comfort him—his wife at the same time lying sick of a fever, of which she died.

“ Brother Henninger fell into a doze, and awoke suddenly, crying out, ‘O what have I seen! was I asleep, or not? I saw thousands of beautiful things!’ Then, turning his head toward his children, he added, ‘I saw your mother in heaven. She was most beautiful!’ He called me to his bed, and said, ‘I have some serious conversation that I wish to hold with you, but I am too full now.’ After a short time, he said to me, ‘We became acquainted with each other when we were both young men; we have fought side by side, but I shall now leave you. I shall die. Preach my funeral-sermon; bury my wife at the town of Cleveland, and tell them to leave a place for me, by her side; there the plowshare shall not run over my grave.’ A short period before the death of his wife, his fever was broken; but the death

of his wife was more than he could bear; and three days after, he bade farewell to this troublesome world.

“He remarked, in the above conversation, ‘The town is a public place, and many of the preachers will pass there; I want them to call and see my grave—it may do them good.’ He talked but little after his wife was carried out for burial. The last words he was heard to speak were, ‘I die the death of the righteous.’”

Mr. Daughtry furnished also the following memoir of Mrs. Henninger, the charming companion of this devoted minister of the Lord Jesus Christ:

“Sister Henninger was born in Virginia. She embraced religion in her sixteenth year, and had much opposition from her relations, who were, at that time, strangers to the religion which she had so warmly espoused; but she was firm to her purpose, in serving her God. In the year 1815 she became the wife of our beloved brother, the Rev. John Henninger, who was an itinerant preacher in the Tennessee Conference. She was emphatically the preacher’s wife, possessing a mind rarely found among women. She consoled her husband in all his difficulties, was kind and affectionate as the mother of eight lovely children, and her house was the home of the preachers. She was admired and beloved by all her acquaintances, and in her

sickness (which was a fever and diarrhea) she was patient and resigned. She suffered much. Every medical aid in reach was obtained, and prayer to God was offered for her. I visited her a short time before her death, and her mind was calm and at peace with God.

“A short time after I left, Brother Henninger believed ‘her hour was come.’ Himself lying sick with fever in an adjoining room, with difficulty he reached her bed for the last conversation this side of heaven. He said to her, ‘My dear, you are about to leave us; you have nursed me in all my sickness; I thought I should have gone before you, and obtain the crown; but you will precede me, and receive it first; I shall not be long coming after you. How is your mind?’ She replied, in her usual calm and delicate manner, ‘I have nothing to fear, nor dread—my way is clear.’ Soon after this, she ‘fell asleep’ in the arms of her Jesus. On hearing this, I hastened to the house of death, and beheld the parting scene of husband and wife, children and mother.”

This year, Duck River Circuit first appears on the Minutes. Its center was Maury county, and it received the name from the beautiful river that flows through the fertile lands of one of the most charming countries in America. From 1808 till the present time, Duck River Circuit has been an important appointment. It has been reduced in



its boundaries, and now occupies a very small portion of its original territory. A few years after its organization, it covered more ground than is now included in two or three Presiding Elders' Districts. Duck River has been the scene of many great revivals of religion, and Methodism has grown to be a great moral power in that portion of the Tennessee Conference. The author is indebted to the Rev. William E. Doty, of the Louisiana Conference, for many interesting items. Mr. Doty was a native of Maury county, and entered the Tennessee Conference in the autumn of 1828. After several years' residence in North Alabama, he removed to Louisiana, and became a member of that Conference. He writes:—

GREENWOOD, Caddo Parish, La., April 17, 1869.

In the year 1809 there was a camp-meeting held about twelve miles north-west of Columbia and about five miles from what is now Williamsport, Maury county, Tennessee. The spot on which it was held was often pointed out to me in my boyhood, and it is probable that it was the first camp-ground that far south. It was near the house of Mr. Andrew Mitchell, on the waters of Snow Creek. The Rev. Turner Saunders was there. He and I conversed about it in Alabama. He spoke of John Craig and Lewis Anderson, preachers, being present, and of the former throwing a hymn-

book in the lap of the son's wife of Mr. Mitchell, because of her inattention, which came near breaking up the meeting.

A society was formed and a church built in the neighborhood, about that time, called Goshen.

In sight of that church I was born. In 1812, or 1813, a young man by the name of John Crane was sent to the circuit. The earth was then being shaken by repeated earthquakes. Many thought the day of judgment was at hand, and the young preacher took advantage of the circumstance, and preached on the Judgment. Hundreds flocked to hear him, by day and by night, and hundreds were converted: among the number were my father and mother, James and Elizabeth Doty. My father was soon made a class-leader at old Goshen, in which office he continued many years.

The young preacher, it was thought, because of his excessive labors, brought on premature death. He was buried at old Goshen—the old Minutes will give the date. After his death (my father closing his eyes), his pocket-book was examined, and it contained twenty-five cents, and his parchments of ordination, from Bishop Asbury.

Perhaps no living being can tell the precise spot of his interment; no marble monument marks the place of his slumbers. My younger brother was named for him; and if the family are saved in

heaven, we owe it, under God, to the efforts of the Rev. John Crane, who was instrumental in bringing my parents to God. Last summer I saw the resting-place of his father and mother, in Sumner county, near Bender's Ferry, over which I wept tears of gratitude.

Some years after his death my mother, who was devoted to his memory, craved, as I have often heard her say, to see him; she loved him dearly, as he was the instrument of her conversion. So one evening, before her room was lighted up, she saw, in imagination, the young preacher. The picture was so vivid and life-like that the impression remained with her during life; and she often said that she would never again pray to see a dead friend—it produced alarm and distress, and not pleasure.

The first corpse I ever saw was that of a Methodist preacher, and certainly the first thing I remember, by months, was that dead body—it looks almost incredible, for I was but an infant, comparatively. The first grave dug at old Goshen was for the body of John Crane. I love his memory; and the first reading I ever did, out of the spelling-book, was his memoir. In the old Minutes, published in 1813, I find that he entered the traveling connection in the year 1807—his first six months on Holston Circuit, and the other six on French Broad. In 1808 he was sent to Deer

Creek, in the State of Ohio, and in 1809 to the Wachita country, in Louisiana. This was sixty years ago, yet there is one man living in North Louisiana who, during that year, was brought to God under the ministry of the youthful Crane. He was converted in his sixteenth year, and now speaks of the young missionary with emotions of gratitude and tearful eyes. "Would," said he to me, "that I could see his grave." But, dear old brother, fifty-seven years have defaced the spot of his interment, and the wild flowers will still continue to bloom upon his forgotten grave. In the year 1810 he was sent from Louisiana to Missouri, and traveled that circuit and Cold Water together, swimming his horse often across the Missouri River. In 1811 he labored on Green River Circuit with great success, and in 1812 on the Duck River Circuit, where he ended his labors on the 14th of February, 1813.

About three hours before his departure his father, the venerable Lewis Crane, himself a local preacher, arrived. "Father," said John, "I leave you, but I have a Father in the kingdom of heaven, and I shall soon be with him." When it was all over, and the old man began to gather up the scanty wardrobe of his son, he said to my father, "How can I carry home to his mother these tattered garments?" But father, mother, and son, have long since met in heaven, where they are

clothed in robes made white in the blood of the Lamb.

The first mention of Duck River Circuit in the Minutes is in 1808. That year Zadok B. Thaxton was appointed, but the circuit could not have included the neighborhood in which Goshen was afterwards built. There was a local preacher there prior to that date, by the name of Fly; he was the grandfather of the present preaching tribe of Flys, and was certainly the first who preached in that part of Maury county. He was among the first settlers, if not the very first—a zealous, useful man, but uneducated. His wife did his reading for him.

In the year 1810 John Lewis was appointed to Duck River Circuit. Of him I have often heard my father speak; of his success in his legitimate calling I heard but little in my boyhood. He was lame, or rather club-footed, and had an impediment in his speech; and was a man of great independence of character, and very resolute. It was said that he was once attacked by a ruffian, because of some reproof which he had given him, and that Lewis gave him a severe thrashing; and, letting him go, said, “Now, let the Methodist preachers alone.”

I have inadvertently passed the year 1809. John Craig, I see, was on the circuit. This was the year of the camp-meeting to which I have al-

luded already. It was held on a little stream called Turkey Creek, a branch of Snow Creek.

In 1811 Lewis Anderson was on the circuit. I heard nothing of his success; but in the year 1812, when John Crane had charge, the work was glorious, and almost the whole of the population were converted. Prominent at Goshen, for a great many years afterward, among the membership, was John Fly, William Edmonson, Andrew Mitchell, Peter Owen, and, if you will permit me to say so, James Doty, and others who might be mentioned; but they have all gone, with the sainted Crane, to their reward.

In 1813 John Craig was returned to the circuit, and was succeeded in 1814 by John Daniel, who was much beloved by the people of the circuit. He was a very great favorite with my parents. He married Miss Griffith that year, and located. Had he continued, what might he not have done for the Church!

The Minutes state that in 1815 Zachariah Witten was appointed to that charge, but he never reached the circuit.

In 1816 and 1818 no preacher was appointed to the work.

In 1817 Ebenezer Hearn was appointed, and came promptly and worked faithfully, as he did during his whole life; I remember him distinctly at my father's house.

In the year 1819 Thomas Stanly traveled the circuit; he was popular, more from his social qualities and visiting than from any other cause. I do not remember the dates when old Father Weaver used to be with us so much, but about that date, perhaps before and afterward, for he was traveling around for several years with the preachers in various parts of Middle Tennessee, though not a preacher himself. He was aged and infirm—one side and arm being palsied and useless—but his tongue was always loose in praising God. When happy, which he always was under a warm sermon or exhortation, he would scream three times, followed by the cry, “Victory, *victory*, VICTORY!” until he had entirely lost his breath. Upon one occasion, Fox, his faithful horse, stumbled over some rocks in a small creek, and the dear old man fell off; but as it was near a house, the attention of the inmates was quickly arrested by the old man’s shouts of *victory*, as he sat in the shallow stream, and with his well hand pointed toward heaven.

The preachers all treated him with great tenderness, and the children thought that Father Weaver had just came down from heaven.

James Doty settled in the same neighborhood with the Flys and Mitchells, in the fall of 1808. He was from Onslow county, North Carolina. He was born there, February 10th, 1778, and was the son of Berea J. Doty, and Elizabeth Chatran.

The former was from Scotland, the latter a native of South Carolina.

James Doty married Elizabeth Farnal, daughter of Thomas Farnal, of Onslow county, North Carolina, about the year 1802. Some time after this they came to the West, stopping one or two years in the Holston country, and finally settled near Goshen, in Maury county, Tennessee. His house was soon opened for preaching, though neither he nor his wife was converted until 1812.

From the time of his conversion until the day of his death, a period of more than thirty-four years, he served the Church as class-leader, with but little intermission, and about one-third of that time he acted as leader of the same class.

He was also a licensed exhorter, for in those days there were exhorters as well as preachers. He would often have his own appointments for meeting, which were always blessed to the people. Perhaps few men who lived or died had more power with God, in prayer; the reason was, that he followed the scriptural injunction, "Pray without ceasing." He was always in the spirit of prayer.

Once a traveler inquired of a stranger if he knew James Doty. "Of course I do," said he; "he is the man who prayed so the other day, at the camp-meeting, that all the sinners got converted, and all the acorns fell from the trees."

He was the peace-maker of the neighborhood;



difficulties were referred to him for settlement. In the various places in which he lived he always sustained the same untarnished reputation. The last years of his life were spent in Hernando, Mississippi, where he was associated as leader of a very large class with that good and useful man, Lemuel Banks. They, in heart, were bound together as were Jonathan and David. He lived for another world, from the beginning. He had an undying love of character, and would yield up his own rights at any time sooner than be called a man of contention. I never heard an act of his life condemned; he was an honest man in the fullest sense of the word.

He died the 7th day of October, 1846, in the sixty-ninth year of his age, full of faith and the Holy Ghost.

His wife survived him but a short time. She died April 6th, 1847. They both rest in the burying-ground of Hernando, Mississippi, awaiting the sound of the last trumpet, when the dead in Christ shall rise first.

Of their three sons, two—Lemuel and John Anderson Crane—are buried in Collierville, near Memphis; William only survives. Of the three daughters, one is buried in Texas; the other two survive.

The Duck River Circuit was formed by the Rev. Joseph Oglesby, in June, 1808. He was appointed to Shelby Circuit, Kentucky, in the fall of 1806,

and in the fall of 1807 to the Nashville Circuit. The following June he was sent by the Presiding Elder to the canebrakes of Duck River to form a circuit. He was remarkably successful in gathering into the fold many of the sheep who had strayed into the wilderness. Small societies were organized at various points. There were no houses of worship, except the rude cabins of the pioneers, which were pretty much all open to the missionary. On the north side of the river, the houses of Andrew Mitchell, William Edmonson, and James Doty, were preaching-places. In the absence of Oglesby and Craig, who succeeded him (as Josiah Witten died, and did not reach the circuit), John Fly, a local preacher, served the people regularly. His descendants are numerous, and many of them gifted ministers. The wives of the Rev. Mr. Seat, and the late Rev. A. Davidson of Texas, and also the wife of the Rev. Mr. Scott of Louisiana, are his granddaughters. Long since this servant of God went to his reward. The Fly family intermarried with the Mitchell family, of whom mention has been made. We might expect a race of ministers from such ancestors. The shouts of Mother Mitchell—Aunt Polly, as she was familiarly called—are as fresh in my memory as if but yesterday, notwithstanding forty-five winters have passed away. She soothed the brow of poor John Crane in his dying hour, and was a mother to him

during his sickness. It was at her house that he died. This excellent lady, with her honored husband, has long been at rest.

William Edmonson settled near Goshen, in the fall of 1807; he was from North Carolina, wielded a large influence for Methodism in that section of country for over thirty years, always encouraged the timid young preachers to go on in their work, quoting the promises to them. The writer stopped at his house, on his way to his first appointment, in the fall of 1828. The good man saw I was discouraged; he went some twenty miles, to the first appointment, and gave me fatherly advice when he left me. In extreme old age he was carried by his son Joseph (who was a local preacher) to Illinois, where, I have no doubt, he long since went to heaven.

## CHAPTER IV.

Conference at Liberty Hill, 1808—Bishops Asbury and McKendree present—A prosperous year—Finances low—Session at Cincinnati, 1809—Dr. McAnally's remarks—Jacob Young's account—Thomas and Matthew Nelson—Methodism in Bedford county—Salem—Bellbuckle—Norvel, Cage, and others—Soldier's meeting—Garrison Fork Fort—John Bowman—Lewis Anderson—John Lewis—Richard Richards—William B. Elgin—Methodist Protestants—John Johnson—Isaac Lindsey, Sr.—Sumner county Court—Isaac Lindsey, Jr.—His murder—Carroll's execution—William Young—John Manley—Charles Holliday—Samuel H. Thompson—William Winans—Numbers in Society.

THE Conference for 1809 convened at Liberty Hill, Tennessee, October 1, 1808. It has already been stated that Liberty Hill was near the residence of the Hon. and Rev. Green Hill, situated about twelve miles south of Nashville, in Williamson county. The farm is now the property of Colonel Hill, the grandson of the venerable pioneer. "Liberty" has been an important church—long in the Nashville Circuit—for more than sixty years. There was also, in olden times, a camp-ground on the consecrated hill, where hundreds of souls were

brought to Christ. Here many of the early Methodist preachers unfurled the banner of the cross; here Page, and Wilkerson, and Burke, and Garrett, and Blackman, and Young, and Hill, and McKendree, and Asbury, and scores of others, proclaimed salvation by faith, and heard the shouts of souls born again and adopted into the family of God. Near by this holy ground sleep many of the pious dead who are awaiting the resurrection of the just.

The May preceding, William McKendree had been elected and ordained Bishop; he now, with Bishop Asbury, visits the scene of his former labors and is hailed with pleasure by the brethren of his own Conference. They rejoiced to see their old Presiding Elder advanced to the office of General Superintendent, for they esteemed him worthy. Bishop Asbury thus journalizes the Conference:

“TENNESSEE. — *Saturday, October 1.* I began Conference. I preached twice on the *Sabbath-day*, and again on *Tuesday*. Our Conference was a camp-meeting, where the preachers ate and slept in tents. We sat six hours a day, stationed eighty-three preachers, and all was peace. On *Friday* the sacrament was administered, and we hope there were souls converted, and strengthened, and sanctified. We made a regulation respecting slavery: it was, that no member of society, or preacher, should sell or buy a slave unjustly, inhumanly, or

covetously; the case, on complaint, to be examined, for a member, by the quarterly-meeting, and, for a preacher, an appeal to an Annual Conference—where the guilt was proved, the offender to be expelled. The families of the Hills, Sewalls, and Cannon, were greatly and affectionately attentive to us.”

The Bishops, on their way from the East to Tennessee, were abundant in labors, preaching, and visiting the Churches.

It will be seen, too, that the work had greatly enlarged in the West. Seventeen preachers were admitted on trial, and eighty-three assigned to work. What had God wrought! “One who was present,” says Dr. McAnally, “once stated to the writer that the appearance of the whole Western Conference, as a body, was strongly indicative of hard labor, privation, and suffering. Their clothes were of the plainest homespun, their shoes (for boots they had none) were of strong, coarse, home-tanned leather; and there was not what could be regarded as a decent overcoat among them. As to pecuniary compensation, they received almost none at all.”

Such were the men who planted and watered Methodism in this great wilderness country. A noble race, sacrificing home, ease, comfort, health, and even life itself, so that they might win souls to Christ.

How moderate, how temperate, their action on the subject of slavery! If such wise counsels had always obtained, the Church would have been saved many a serious and painful struggle.

How affectionately Bishop Asbury speaks of the families who entertained the Conference!

Bishop Asbury, after the adjournment of the Conference, visited East Tennessee and preached in many portions of that interesting field.

There was a small decrease in the membership in the Holston country this year, but in the whole Conference there was an increase of 2,729 white members and 322 colored.

The next session of the Conference was held at Cincinnati, Ohio, September 30, 1809. Dr. McAnally says:

“The Conference for 1809 was held at Cincinnati, Ohio. The territory of the Western Conference, at that time, embraced almost the entire Valley of the Mississippi; and preachers who one year traveled in East Tennessee, or South-western Virginia, might the next year travel in Ohio, Indiana, Illinois, Missouri, or Louisiana, and still be in the same Conference. A case occurred at the Conference under notice. Isaac Lindsey, who, at the Conference of 1808, was appointed to the French Broad Circuit, in Holston District, was, at the next Conference, sent to Cold Water Circuit, in Indiana District. French Broad Circuit lay in

East Tennessee, and mostly south-east of Knoxville, while Cold Water Circuit—his next appointment—lay west of the Mississippi River, and north of the city of St. Louis; yet Lindsey traveled both.

“Not many of the Holston preachers attended the Cincinnati Conference. The distance was great, and they were ill able to incur the expense of the travel; and had it not been that they traveled on horseback, riding their own horses, and were but seldom charged for their lodging at night, still fewer, if indeed any of them, could have attended. Bishop Asbury was present at the Conference, and, after its adjournment, passed through the Holston country to South Carolina. As already stated, the returns show a farther falling off in the membership, the total number this year being only 3,080, of whom 2,887 were whites and 193 colored.”

The reader will bear in mind that this was the Conference for 1810, as dated in the Minutes, and that the writer confined his remarks to Holston; when, therefore, he notes a “falling off,” he intends to say that there was a decrease in the membership in that District of the work—for, taking the whole Conference, there was an increase of 3,829 white and 24 colored members.

Jacob Young’s account of the Conference is not very favorable. He says: “There was a great



deal of business on hand, and much of it was of a very unpleasant nature. McKendree and Asbury were both present. They made out to keep order; but, on the whole, it was an unprofitable Conference."

Bishop Asbury states, in his Journal, that the crowd in attendance was large, amounting to three thousand, and that Learner Blackman, Bishop McKendree, and William Burke, preached on the Sabbath.

This year Thomas Nelson was admitted on trial, and the next year his brother, Matthew Nelson, was received on trial. Thomas preached for several years in Ohio, Mississippi, Louisiana, Kentucky, and Tennessee, when his health failed and he was placed on the superannuated list. He went south, and the time and place of his death are unknown. Matthew Nelson traveled four years and then located. The following brief sketch was furnished, at the request of the author, by one who knew most of the parties well, and who gives a modest account of a family distinguished for their morality, intelligence and hospitality. The author had the pleasure of knowing the venerable Matthew Nelson, and remembers him as an accomplished, Christian gentleman. But, to the sketch :

"Thomas and Matthew Nelson, descendants of 'old Scotch Tom,' the first of the Nelsons, in Vir-

ginia, were born in Prince Edward county—the former in 1779, the latter the 7th of April, 1781.

“Their father, Colonel Ambrose Nelson, moved with his family in 1795, and settled near Danville, Kentucky. Thomas and Matthew were his second and third sons. They were converted in 1801–2, and were *baptized together while upon their knees in the Kentucky River*. They came up out of the water so full of the Spirit, that they immediately began to exhort their neighbors. They exhibited so much zeal in their profession of faith that the Presiding Elder gave them license to exhort a few weeks after their conversion. Their earnestness soon attracted large audiences, and many were added to the Church under their appeals. Soon after this they were received into the Conference, and were ordained by Bishop McKendree.

“Thomas traveled several years. He went south and died. This is all we know of him. He was said to be a most excellent preacher.

“Matthew continued to travel until 1815, when he married and located in Shelby—afterward Spencer—county. He was a pioneer in this part of the State, and preached regularly in his own house for twenty years.

“When the question of lay representation agitated the Church, he took sides with the advocates of reform and was elected delegate from Kentucky to the Baltimore Convention, and was a member

of that body when it formed the constitution of the Methodist Protestant Church. He returned from this convention and erected on his own farm a large church-building, which he dedicated to Methodism. Here he lived twenty-six years, during which time his house was the home of the preachers, without distinction, many of whom would travel out of the way fifteen or twenty miles to stay over night with him. He often furnished the preachers with horses, taking their old, worn-out ones to rest and fatten for them. He never turned away a beggar or a stranger, nor charged a traveler for stopping with him. He was distinguished for great hospitality. Though of a limited education, he possessed fine colloquial powers, and his genial social qualities were of a high order.

“An accident occurred to him in the early part of his ministry which came near costing him his life. He was thrown from his horse and dragged several hundred feet, hanging by the stirrup. This fall resulted in what he termed a pressure upon the brain, from which he never entirely recovered.

“In 1837 he moved with his family to Rutherford county, Tennessee. Here he continued the same zealous supporter of the Church, or *Churches*, which characterized him in early life. But his memory becoming so much impaired—attributed to the accident alluded to above—he seldom en-

tered the pulpit in the latter part of his life, and finally, forgetting his text in the midst of his sermon, he determined not to trust himself in the pulpit again.

“Though he regretted the split in the Methodist Church, and was exceedingly anxious for a reunion, he never left the Protestant denomination, but approved of his children uniting with the Episcopal Methodists.

“He died in the seventy-sixth year of his age, a ripe shock for the garner, and his remains now lie in the family grave-yard near Lavergne, Tennessee.

“He left a widow, who was born at the fort of Monticello, Virginia. She was a descendant of Isham Randolph, and was a cousin of Thomas Jefferson. She still lives, in her seventy-eighth year, a devoted member of the Methodist Church. She has brought up eleven children, most of whom are now living and scattered over Tennessee and Kentucky, humble members of the Methodist Church.”

About the year 1808 or 1809 Methodism was planted in the county of Bedford. Bedford lies south of Rutherford and east of Maury, and is watered by Duck River, which passes through the center of the county, Shelbyville, the county-seat, being immediately on the north bank of the stream. The lands are very fertile and the population indus-

trious and thriving. The circuit embracing this section of the country was long known as Bedford, but it did not take this name till 1817; the territory was doubtless at first included in the Duck River Circuit, as the counties of Maury and Bedford are adjacent, both lying on the same river. The first Methodist society, or Church—according to the most authentic information—was organized at Salem, about ten miles north of Shelbyville. But little doubt remains, that either Zadok B. Thaxton or John Craig was the preacher, as the former was sent to Duck River in 1808 and the latter in 1809.

Salem—or, as it was long known, “Norrel’s,” a corruption of Norvel’s—is near Bellbuckle, on the Nashville and Chattanooga Railroad. There is an excellent church-building on the old ground, which has been erected recently, and which superseded the first log meeting-house. On the same hill there was, in early times, a very large campground, where vast multitudes congregated annually. Here the Tennessee Annual Conference held its session in 1821; here thousands of souls were brought to Jesus, and from this place went abroad a religious influence which affected the destinies of thousands. It was on this consecrated ground that the parents of the author of this work were awakened and led to seek Christ in the forgiveness of sins. The following account

of the meeting in 1820 was given by the Rev. T. L. Douglass :

“Our camp-meeting for Bedford Circuit began on Thursday, August 3d, at Salem, in Bedford county, and ended the Tuesday following. This was among the greatest meetings I ever saw. The work commenced with the commencement of the meeting, and continued, without intermission, day and night. On Saturday afternoon, we had to fix a second stand in another part of the camp-ground, it being impossible to preach at the stage already built when the mourners were collected in the altar. On Sabbath morning, at 8 o'clock, we had a sermon delivered at the lower stage, after which it was absolutely impossible to preach within the limits of the encampment any more that day: such were the cries of the distressed and shouts of the young converts, nothing else could be heard. It was, therefore, reported to the people we would preach in a grove about three hundred yards distant. One of the pulpits, being movable, was taken up and carried to the place, and the people not engaged in the encampment attended. Here we preached at eleven and three o'clock, and here the arrows of conviction fastened in the hearts of many sinners; and when wounded, they would immediately fly to the camp-ground as to a grand hospital, for there God was healing the sin-sick souls, and bringing the dead to life. On Monday

morning I baptized thirty-one children and twenty adults, and administered the Lord's-supper to four hundred and eighty communicants. Two hundred and fifty-one professed to be converted at this meeting, and one hundred and forty-eight joined society. One of the sons of Belial came to this meeting, and fixed his tent at a convenient distance from the encampment, where he intended to enjoy himself with his wicked companions; but as he did not come until Friday, some of them came before him and got religion, and as others came they were struck under conviction and left him, until he said he had lost even his class-leader. On Saturday evening, about half an hour after the candles were lighted up, he came walking down through the camp-ground, and stopped near where I happened to be standing. At that moment the work was going on most gloriously at both stages, and in at least twenty tents; and after turning and looking all round for some moments, 'Well,' said he, 'if this is not enough to fret hell, I'll be d—d!' He was by himself: we pitied him, but did nothing with him, as we saw he could do us no harm."

The first cane cut in this country was in 1805. In 1806 William Norvel located on Bellbuckle Creek, and was a member of the first Church there. The Norvel family was very numerous, David, James, John, William, and others, belonging to it,

and nearly all members of the Church. In after years the Rev. Nathan L. Norvel became a preacher, and was for many years a member of the Tennessee Conference. Among the first members were Major John Sutton, the father of Dr. Sutton, now residing near the church; Jesse Featherston and his son, Major Burrell Featherston, who lived till 1868, and died beloved and respected by all who knew him; Edward Cage, an exhorter, a man of faith and prayer, to whom reference is made in the notice of the introduction of Methodism into "Cage's Bend" (he removed to Montgomery county, where, a few years since, he died at an advanced age: the author preached his funeral-sermon to a vast multitude); William Sharp and his son, the Rev. Anderson Sharp, and their families. Haman Bailey, once a traveling preacher, resided here for a season; and Henry Moores, the grandfather of Mrs. Fugate, now of Bellbuckle. At later periods, William Sample, the Rev. Richard Cardwell, Jesse Davis, the Knott family, the Rev. John Marsh, a local preacher, and others who were lights in the Church.

The first house of worship was erected in 1810; the next was built at Liberty Gap, south of Salem. The second society organized was at the house of George Hill. After his removal to Rutherford county, the place of worship was changed to the dwelling of Hugh McCrory; subsequently it was



merged into the Church at Salem. The original camp-ground was established, perhaps, in 1812, and continued on the same plot of ground, close by the church, for many years. Afterward, the grove near by having been cut away, the camps were removed about one mile to a fine forest, where a spacious shelter was erected and camp-meetings were held annually till the breaking out of the late war. While the Confederate troops were stationed at Bellbuckle, nightly meetings, for weeks, were conducted under this shelter, and many of the soldiers were happily converted; more than one hundred professed faith in Christ.

The fort at the head of the Garrison Fork of Duck River was probably built in 1807, by forces commanded by an officer of the United States Army, subsequently known as General Purdy. The design of this fortification was to protect the frontier settlements from depredations of the Indians, some of whom were still hostile.

Bellbuckle Creek received its name from a sign cut upon a beech-tree, near a celebrated encampment, in the form of a buckle that fastens the bell to an animal. The creek is a fork of Wartrace; so called because along its margin was the trace, or trail, of the savage Indians when upon a war expedition.

Salem remains a prosperous Church, and bids *fair* to be still as a city set on a hill. It is now

made a station in connection with the village of Wartrace, but the old Bedford Circuit has been divided and subdivided into many separate pastoral charges. Churches have been erected in different neighborhoods, as the population increased, and the members of the Church multiplied; and now, where the Methodists were numbered by the hundreds, they are counted by thousands, to say nothing of the vast multitudes who have died in the faith.\*

At the Conference for 1809 and 1810 there were admitted the following, in addition to those already named, who labored more or less in Tennessee, viz.: William Young, John Bowman, Horatio Barnes, Lewis Anderson, John Lewis, Richard Richards, William B. Elgin, John Johnson, Isaac Lindsey, John Manley, Charles Holliday, Samuel H. Thompson.

William Young was a native of Washington county, Virginia, and was the brother of David Young, who traveled the Nashville Circuit in 1808, and who was a man of ability. William was born in 1786, and entered the Conference in the autumn of 1808. He traveled one year only in Tennessee; that year he was in charge of the Tennessee Valley Circuit, East Tennessee. He died in the State of Ohio in 1812. He was a young man of

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\*The author is indebted to the Rev. R. W. Bellamy for several of the facts above given.

good mind and deep piety. His last days were peaceful and his death triumphant.

John Bowman was admitted on trial at Liberty Hill Conference in October, 1808, and his first appointment was Fairfield, Ohio, as the colleague of Ralph Lotspeich; his second was Carter's Valley, East Tennessee. His name then disappears from the Minutes till the meeting of the Tennessee Conference at Fountain Head, November, 1812, when again it is placed among those who were received on trial, and he was appointed to the Breckinridge Circuit in the State of Kentucky. It will be borne in mind that after the Tennessee Conference was formed, as will be noted more particularly in another place, it embraced a portion of Kentucky.

The next year Mr. Bowman was appointed to the Cumberland Circuit. This is not the "Cumberland" so well known, and of which so much is said in Methodist history at periods somewhat earlier than this, but a district of country, exceedingly mountainous and rugged, which divides East Tennessee from Kentucky, settled by a people as primitive in their manners as could likely be found anywhere in the United States. Mr. Bowman seems not to have accomplished much among them, as we hear no more of Cumberland Circuit for some time afterward.\* The following year he was

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\*McAnally.

appointed to French Broad. About this time he located for a season, but his name is found years afterward in the Holston Conference, where he closed his life and labors as a minister of Christ. The following memoir will be found in the Minutes of the Methodist Episcopal Church, South, for the year 1847. It will be seen that the committee who prepared the memoir failed to note the time when he first entered the traveling connection as a probationer. He began his ministry in 1808, and not in 1812 :

“Rev. John Bowman, the subject of the following memoir, was born in Frederick county, Virginia, September 13, 1773, and left this transitory world, September 25, 1847, in the seventy-fifth year of his age. He was admitted on trial, in the itinerancy, in 1812, and labored faithfully in Kentucky and Tennessee, until compelled by affliction and toil to take the relation of a supernumerary. In this he continued for several years to exercise his ministerial functions and useful talents, as his health and strength would bear, as also to profit the Church by his godly admonitions and pious example, and aid her counsels by the salutary advice of a sound and matured judgment on the doctrines and discipline thereof. Five or six years before his departure, his brethren, perceiving that his afflictions and infirmities had greatly increased, *of their own accord* placed him

upon the superannuated list. To the close of a laborious and useful life, he steadily and rigidly adhered, both in sentiment and practice, to the principles and usages of our beloved Methodism, as transmitted by our fathers, by its venerated founder. In all his sufferings, as might be reasonably expected of the matured Christian and sainted patriarch, he was cheerfully submissive and resigned to the will of his heavenly Father. Thus, having lived to hoary age in the service of his generation, according to the will of God, and in the vigorous exercise of the graces and virtues of the gospel, he gladly obeyed the welcome message of his Lord, to go up and possess the rest of the heavenly Canaan. A few weeks ago he was stooping under the weight of long years of useful toil, and passing through this vale of tears, borne down with the infirmities of old age; now he is gone to the realms of light and joy, covered with the honor of God and his Church, and crowned with the laurels of numerous victories over death, hell, and sin. In the holy city and temple above he now stands a lofty pillar, to go out no more forever, intensely gazing over the battlements of heaven, and beckoning us on to a participation of its unutterable glories and felicities. Bedecked with a glittering crown of righteousness, and shining as the brightness of the sun, and as the stars, forever and ever above us, we look up and behold

him with the tongue and eloquence of an angel, exhorting us to follow him as he followed Christ, and meet him where parting shall be no more. He being dead, still speaketh by his works of faith and labors of love, saying,

“‘Fight on, ye conquering souls, fight on!  
And when the conquest you have won,  
Then palms of victory you shall bear,  
And in his kingdom have a share,  
And crowns of glory ever wear  
In endless day.’

“P. S.—Your committee have been informed that our beloved brother Bowman, in his will, has bequeathed one thousand dollars to the Missionary Society of the Methodist Episcopal Church, South, for African Missions, and also several hundred dollars to the American Colonization Society.”

Horatio Barnes traveled the Nolichucky Circuit one year, and his name disappears from the Minutes.

Lewis Anderson was received in 1808, and appointed the first year to Clinch Circuit; the second year to Powell's Valley; in 1811 he traveled the Duck River Circuit; in 1812 he was appointed to Holston, and had for his colleague, Jesse Cunnyngham; in 1813 to Nolichucky. At the close of this year he located. John Lewis was received the same year with Lewis Anderson, and was sent, in 1809, to Barren Circuit. This, though in Ken-

tucky, was yet in the Cumberland District. In 1810 he was appointed to the Duck River Circuit; in 1811 he was sent to Henderson Circuit, by which is understood, Henderson in Kentucky; in 1812 we find him on the Red River and Goose Creek Circuits, with Isaac Lindsey and John Manley. There is an addition of a middle letter in his name: John A. Lewis. It is very remarkable that so little attention was paid to the initials and proper orthography of names by the Secretaries of many of the early Conferences. At the close of this year Mr. Lewis located. Reference is made to him elsewhere in this work. He lived many years in Tennessee, and was eccentric, and perhaps not as rigid in his moral sentiments and deportment as becomes a minister of Christ. He was gifted as a speaker, and had much physical courage. How he closed his pilgrimage is unknown to the author.

Richard Richards entered the Conference in 1808. A portion of his time was spent in Kentucky and Indiana, but he traveled the Carter's Valley and the Knoxville Circuits in the Holston country. He located in 1814. Dr. McAnally, in his "Life and Times of Dr. S. Patton," makes this mournful record:

"Richard Richards, a man of strong mind, well cultivated, and once of great popularity and usefulness. But, alas! that bane of human society

—strong drink—was his ruin. For many years he was out of the ministry and out of the Church. The present writer was his pastor during the closing months and scenes of his life. He had returned to the Church, with a wrecked fortune, a ruined reputation, and himself but the mere wreck of a man, and, amid the bitterest tears of repentance and keenest pangs of remorse, spent the last periods of life, and at last died, casting himself on the mercy of Him who died to save sinners.”

Here is another melancholy example of the sin and folly of abandoning the work of the ministry for secular pursuits. When God puts a man into the ministry, that man should never turn from his vocation till God clearly indicates, by his providence, that his work is accomplished. To do otherwise is a most hazardous experiment. The history of the ministry clearly demonstrates this one solemn truth: that no man called of God to preach the gospel, and who turns away from the duties of his holy office, from sinister considerations, has any guarantee against the loss of property, reputation, or Christian enjoyment. How often has the wreck been complete!

William B. Elgin was admitted on trial at the Conference at Liberty Hill for 1809, and appointed to Lexington Circuit. In 1810 he traveled Clinch; in 1811 he was on the Nashville Circuit; in 1812 on the Tennessee Valley; in 1813 on the Leba-



non; in 1814 on the Caney Fork. At the end of this year he located. He was a man of considerable attainments, and became a popular and useful preacher. He was Secretary of the Conference for several years, and exerted much influence as a minister of Christ. He unfortunately became involved in the controversy between the "Reformers" and the advocates of the government of the Methodist Episcopal Church. Mr. Elgin took sides with the "Reformers," and finally became a member and minister of the Methodist Protestant Church. He was prominent in the new organization, and was several times President of the Conference, and was one of the leaders of this branch of Methodism in Tennessee. The author believes that he also studied medicine, and devoted, perhaps, a portion of his time to the practice of his profession. Of his later years not much is known, but the impression is, that he maintained a fair reputation and died in good standing in his Church.

The Methodist Protestants never made much progress in Tennessee. In the beginning they had a few leading men of talent and influence, but the number was few, and the great body of the laity had no sympathy with the movement of the Reformers. Moreover, the leading men in the Annual Conference were very conservative, and checked every act of seeming oppression in the administration, and gave no countenance to the spirit of

proscription; hence the cry of persecution created but little sympathy. The movement soon expended its strength, and after a few years the Church became so enfeebled that not many united with it, and now there are but few Churches in the State. A large proportion of the preachers and people are uniting with the Methodist Episcopal Church, South, so that there is at present no conflict between these two Methodist families; indeed, from present prospects, there will soon be no division, but both Churches will be united in one.

John Johnson, at the same Conference with Mr. Elgin and others, was admitted on trial. He became, in after years, a power in the pulpit, but a sketch of him will be found in another chapter.

Isaac Lindsey was of the same class. He was the son of Isaac Lindsey, Sr. The senior Lindsey came to the Cumberland country in 1780 and settled at Eaton's Station. He was sworn in as a magistrate, in Nashville, in 1783. He afterward removed to Sumner county and settled near where Saundersville now is, at what is known as Lindsey's Bluff, on the Cumberland River. In 1787, when Sumner first became a county, he was again sworn in as a magistrate, and was one of the leading men of the court. He was associated with such men as General Daniel Smith, Major David Wilson, Major George Winchester, William Hall, John Hardin, and Joseph Key Kendall, who were

his fellow-justices, and who constituted perhaps the strongest county court ever assembled in Sumner county. Esquire Lindsey is said to have been a man of fine talents. During the year 1787, under the ministry of Benjamin Ogden, he was converted and joined the Methodist Church. He became an exhorter, and was the fellow-laborer of William McNelly, the father of the Rev. George McNelly, who was also an exhorter—they being the first two persons ever licensed to that office in the Cumberland country. Esquire Lindsey lived to an advanced age. He died at his own home, and sleeps on the banks of the beautiful Cumberland. The Rev. Lewis Crane, of whom mention is made elsewhere, married Mr. Lindsey's daughter and came with him to the West.

Isaac Lindsey, Jr., as we have seen, was admitted on trial October, 1808, at the Liberty Conference. His first circuit was French Broad, in the Holston District, as the colleague of Nathan Barnes. The next year he was sent to Cold Water Mission. What a leap! Now in the mountains of East Tennessee and North Carolina, and the next year away west, beyond the Mississippi, and the whole distance to be traveled on horseback and mostly through a wilderness country, without blazed ways or bridged rivers. The year 1811 finds him on Silver Creek Circuit, in the Green River—Kentucky—District. The next

year he is brought home, and has charge of the Red River and Goose Creek Circuits, with John Manley and John A. Lewis as helpers. Goose Creek Circuit at that time included the neighborhood in which Mr. Lindsey's father resided. At the first session of the Tennessee Conference held at Fountain Head, in the autumn of 1812, he was elected and ordained an Elder, and was returned alone to the Goose Creek Circuit. In 1814 he is on the Somerset Circuit, Kentucky; in 1815 he is back again on Red River; in 1816 he was appointed to the Lebanon Circuit. This was across the Cumberland River, immediately opposite where he had been brought up. At the close of this year Mr. Lindsey located and settled near his early home. Here he resided for many years, exercising his gifts as a local preacher. He maintained a good reputation and possessed fair talents as a preacher, and, as we have seen, had spent much of the flower of his youth and the early manhood of his years in the noble work of preaching the gospel as an itinerant. After so many years of sacrifice and toil, the flesh would say, the world would say, and many professed Christians would say, It is time to rest; go home, preach to your neighbors, and spend the remnant of your days in quiet usefulness. And yet it was a sad day when Mr. Lindsey left the pastoral work. He did not tarnish his reputation, or openly apostatize.

from Christ; yet he had necessarily to come into contact with the world. He was somewhat successful in business, and formed alliances that were not friendly to religion. Perhaps his greatest besetment was on the subject of money; and yet he manifested no unusual love of mammon. There was brought up in the neighborhood a young man by the name of Carroll. He was of an humble family and evil instincts; he had no sense of morality, and was doubtless a stranger to virtue. He frequently wandered from home and was gone for months, till the neighbors had lost sight of him, when he would suddenly return and pass about without having much to say. He always, in every place, carried a fine rifle-gun as his inseparable companion. He was in the habit of visiting Mr. Lindsey occasionally, and was very respectful to the reverend minister, and professed more than ordinary friendship for him. Returning from one of his long tours, he called to see Mr. Lindsey, and revealed to him a profound secret. He said he had discovered a very rich silver mine, and he wanted him to become his partner; he had concealed in the river-bottom specimens of the ore, and he wished him to go with him by a private route to Nashville, where they would have the metal tested. Being honest and sincere himself, Mr. Lindsey was credulous and confiding; and besides, he had known Carroll all his life, and though he

had not character sufficient to commend him, yet he knew nothing positively evil of the young man. So Carroll, gaining his confidence, and the hope of securing a handsome fortune entering into his heart, Mr. Lindsey, though somewhat advanced in years, consented to accompany Carroll, and at the appointed time they set out for Nashville by the way of the river-bottom where they were to find the specimens of silver-ore. Mr. Lindsey was on horseback and Carroll was on foot, carrying with him his rifle-gun. Before they had gone far beyond the settlements, Carroll shot Mr. Lindsey and dragged his dead body several yards and concealed it in the Cumberland River. Two or three days elapsed; Mr. Lindsey did not return; his family became uneasy; inquiry was made; his horse was found grazing in the woods; search was made in the direction that he and Carroll were seen traveling toward the river, and finally his body was found in an eddy near to the place where it had been thrown on the day of the murder. Suspicion soon fixed on Carroll, but he was gone, and no one knew in what direction. The whole country in Wilson and Sumner counties was excited. A good man had been foully murdered; the guilty perpetrator had escaped, and punishment could not be inflicted. A liberal reward was offered, but who could find the bloody, flying wanderer? There lived in the neighborhood of Mr.

Lindsey an intelligent, cultivated young man, and, withal, pious and modest. He was a Methodist, and the son of a Methodist minister. He felt keenly the injury that had been inflicted on the community. He quietly and silently left home; no one knew when he departed nor whither he went. He crossed the Mississippi River, penetrated the wilds of Western Arkansas and pursued his journey to the Indian Nation. As he traveled he made inquiry about the country, the price of lands, and who were immigrating into the country, and finally he got on the track of Carroll. He was employed as a workman on a mill that was being erected in the Indian Nation. He had no suspicions that any one in all that wild region had knowledge of him or of his crime; he had changed his name, exchanged his rifle, and lent out a portion of his money. The young man revealed himself to the employer, who was to engage Carroll in conversation on some topic of interest, and he was to come upon the parties unawares. The plot succeeded, and W. R. Saunders stood before Carroll, the murderer. Carroll submitted, was arrested, ironed, and brought to Tennessee; tried, condemned, and hung for the murder of the Methodist preacher. Mr. Saunders never claimed the reward, but, after deducting his traveling expenses, the whole was handed over to a young man of Arkansas who had seen the pub-

lished reward, and who gave Mr. Saunders the first certain information of Carroll, and accompanied him to the place of his arrest, and back with him to Tennessee, where the criminal suffered the just penalty of the law. Mr. Lindsey had about one hundred dollars in his pocket when he was murdered, and it was for this pitiful sum that Carroll committed the bloody deed. Carroll was hung at Nashville, with two others who had been condemned to die for similar crimes. The author often visited the prisoners in their dungeon while they were under sentence, and ministered to them, as best he could, the word of life. He and other ministers accompanied the prisoners to the place of execution and witnessed their sad end. Carroll was sullen and non-committal. At first he showed great indifference; took no special interest in religious conversation or in the exercises of worship. Finally he secured the services of a Roman priest, and had nothing more to do with Protestant ministers. He died without any seeming emotion, and had the sympathy of no one. His crime was so shocking, and betrayed such a heartless and bloody disposition, that every one felt that he was justly executed upon the gallows.

Mr. Lindsey left an interesting family, who had the sympathies of all who knew them.

John Manley traveled several years, was a man



of talents and great usefulness. He finally settled in West Tennessee, not far from the town of Paris, Henry county. Here he did a great work. A church was erected in his neighborhood, called Manley Chapel; a very extensive camp-ground was established near the place, where thousands of souls have been converted. John Manley's name, in West Tennessee, is a household word. More will be said of Mr. Manley in future.

Charles Holliday devoted a portion of several years of his early ministerial life to Tennessee. He was a man of power and great circumspection, and wielded great influence in favor of religion. He, in after years, was elected Book Agent of the Western Concern at Cincinnati, Ohio.

Samuel H. Thompson, received at the Cincinnati Conference of 1809, became a prominent minister. After laboring on the Nolichucky, Clinch, and Knoxville Circuits, he was sent to Missouri, where he did much in building up the cause of Christ in that new field. He was afterward transferred to Illinois and was a prominent member of that Conference. The author met him in the General Conference at Baltimore in 1840, and found him to be a man of sweet spirit.

William Winans was admitted into the Western Conference at Liberty Hill, October, 1808; but as he never traveled in Tennessee, he does not properly belong to the annals of Tennessee Method-

ism. He was a great and a good man, of national reputation, and will fill his page in the history of American Methodism.

The numbers in society this year were, in the Western Conference, 17,931 white and 1,117 colored, which was a net increase of 3,051. Of this number the increase in the Cumberland District was 1,360. It is proper to say that the Cumberland District embraced territory outside of the State of Tennessee. There was a small decrease in the Holston District.

## CHAPTER V.

Conference for 1811 at New Chapel — Bishops Asbury and McKendree present—Twenty-six preachers admitted—Number of members increased—Visit to James Gwin and James McKendree—On to East Tennessee—Increase in Holston — Bishop Asbury's reflections—Stations of the preachers — Conference at Cincinnati — W. McMahon, Thomas D. Porter, and others received—Nashville District—Last session of the Western Conference—The Tennessee and Ohio Conference formed—General Conference of 1808—Delegated General Conference in 1812—Boundaries of the Tennessee Conference—Sad parting of the brethren—The first Tennessee Conference at Fountain Head—Its rules—Sixteen admitted on trial—Stations of the preachers—Richland Circuit—The Rev. E. Stephenson—Sumner county—Cage's Bend—Letter from L. H. Cage—Thomas Nixon—The Red River Circuit—Thomas and James Gunn.

THE Western Conference for 1811, according to the General Minutes, was held at New Chapel, Shelby county, Kentucky, November 1, 1810. Dr. Redford calls it the "Brick Chapel;" it was situated about four miles from Shelbyville, Kentucky. Bishops Asbury and McKendree were both present. Twenty-six preachers were admit-

ted on trial. The membership of the Church had increased in the Conference about 4,000, and 95 preachers were stationed on the various Districts and circuits in the bounds of this enlarging field. At the close of the Conference the Bishops set out on horseback for the South. They visited James Gwin, then living near Fountain Head, and James McKendree, the brother of Bishop McKendree, who had recently removed from Virginia and located in the neighborhood of Mr. Gwin. Thence they proceeded rapidly through East Tennessee on toward South Carolina, where that Conference was to assemble at Camden, Dec. 21, 1811; thence to the Virginia Conference at Richmond, February 20, 1812. The revival influence was great during this year in the Tennessee portion of the Conference. In the Holston District there was, according to the General Minutes, a net increase of 1,279, and in the Cumberland District 1,819. This was a most gratifying progress. No marvel that the aged Bishop went on his way rejoicing. He said, as he rode along, "My mind enjoys great tranquillity." Aged and infirm, he is traveling on horseback from Central Kentucky, through Tennessee, across the mountains and away south-east to Camden. He says, "My body, I find, is still flesh; my mind enjoys great peace." Happy veteran of the cross! His youth, his manhood, his mature life, his waning strength, had all, all been

given to the one work of preaching the gospel, watching and feeding the flock of Christ; and as he is closing his work and making his few last rounds he witnesses the fruit of his labors—the wilderness is rejoicing and blossoming as the rose, springs of water are breaking forth in dry places, and the desert land is becoming a fruitful garden. Few ministers ever lived to gather more fruit of their labor than did Bishop Asbury.

The stations of the preachers in the two Districts for this year were :

HOLSTON DISTRICT. — Frederick Stier, P. E.; Holston, Thomas Trower; Saltville, Josiah Crawford; Nolichucky, Samuel H. Thompson; Clinch, Samuel Hellums; Powell's Valley, John Brown; Tennessee Valley, Thomas Hellums; Carter's Valley, Richard Richards.

CUMBERLAND DISTRICT.—Learner Blackman, P. E.; Nashville, William B. Elgin; Red River, James Gwin; Roaring River, Samuel King; Livingston, Peter Cartwright; Hartford, Marcus Lindsey; Duck River, Lewis Anderson; Elk, James Axley, Thomas A. King; Dixon, John Manley; Richland, John Craig; Goose Creek, John Page; Henderson, John Lewis; St. Vincennes, Thomas Stilwell; Flint, John Phipps; Cash, Thomas Kirkman.

The reader will perceive that up to this date neither circuits nor Districts are confined to State

lines, but they cross and recross wherever there was an opening for the preaching of the gospel.

In the Holston District, this year, there was a good work and an increase of members—so of the Cumberland District.

The next Conference was held at Cincinnati, Ohio, October 1, 1811. At this session several preachers were received on trial, some of whom, in after years, did a great work in Tennessee. We mention the names of George Ekin, Jesse Cunningham, Thomas D. Porter, William McMahan, David Goodner, and William Hart. A new Presiding Elder's District was formed, and we have for the first time, in the Minutes, the name of the Nashville District. The work in East Tennessee remained in nearly the same form it was the previous year, but in the West there is the Cumberland District, lying partly in Tennessee and partly in Kentucky, and the Nashville District, confined almost exclusively to what is now called Middle Tennessee.

Of the work in Holston, at the close of this year, Dr. McAnally thus writes :

“The session of the Western Conference this year was held at Cincinnati, Ohio, commencing October 1st. A few of the Holston preachers attended.

“The year now closing had been marked by signal displays of divine power in different parts

of the Holston District. At a camp-meeting in Blount county, there was a most extraordinary season of revival influence, and scores were gathered into the fold of Christ. In Lee, Tazewell, and Washington counties, Virginia, and in Green, Washington, Hawkins, Knox, and other counties of Tennessee, the work was powerful, and the ingathering great; so that, notwithstanding the feeble supply that had been made to the District, there was a net increase of 654 members, the whole number, as returned at this session, being 4,359, of whom 291 were colored.

“This year, also, a number of half-breed Cherokee Indians were converted and received into the Church—perhaps the first instance of the kind that had ever occurred in the South-west.

“The name of Saltville Circuit was left off the list, and the societies there attached to other circuits. Frederick Stier was continued on the District, as on the year previous, and the appointments for the circuits were :

“Holston, Lewis Anderson, Jessee Cunnyng-  
ham; Nolichucky, Samuel Sellers; French Broad,  
George Ekin, Josiah Crawford; Clinch, Samuel  
H. Thompson, Richard P. Conn; Powell’s Valley,  
Thomas A. King; Carter’s Valley, John Hennin-  
ger; Tennessee Valley, William B. Elgin.

“At this date the whole Western Conference,  
which embraced, as already noticed, almost the

entire Valley of the Mississippi, and had its preachers operating in almost every settlement, contained only *thirty thousand six hundred and forty-five* Church-members—less than are now in the bounds of the Holston Conference, which then composed only one Presiding Elder's District. In the territory of the old Western Conference, and that opened out west and south-west of it, there are now nearly twenty Annual Conferences, with half a million of Church-members; and yet men who labored in the Western Conference, ere its division, still live to behold and wonder at the works God hath wrought."

This was the last session of the "Western Conference." At the General Conference, which met the May following, it was superseded by the Tennessee and Ohio Conferences. Peter Cartwright, in his Autobiography,\* thus writes of this session:

"The Western Conference met the last time, as the Western Conference, at Cincinnati, October 1, 1811, and our increase this year was 3,600. Our increase in preachers was 10. Our strength of membership in the entire Western Conference, at its last session as a Western Conference, was 30,741. In 1787 we had but ninety members that were officially reported from the West; and if, as we have elsewhere stated, at the General

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\* Mr. Cartwright is not always correct in his statistics.



Conference of 1st May, 1800, in Baltimore, the Western Conference was regularly organized, with about 2,000 members, the reader will plainly see what God wrought in eleven years by the pioneer fathers that planted Methodism in this vast western wilderness; and of the little band of traveling preachers that then plowed the wilderness, say twelve men, none are now living save Mr. Henry Smith. In the fall of 1804, when I joined the Conference, there were a little over 9,000 members in the Western Conference; in 1811, 30,741. There were then a little over 40 traveling preachers, and in 1810 over 100; and yet at this time there are not more than six of us left lingering on the shores of time to look back, look around, and look forward to the future of the Methodist Episcopal Church, for weal or for woe. Lord, save the Church from desiring to have pews, choirs, organs, or instrumental music, and a Congregational ministry, like other heathen Churches around them!

“In 1804 the membership of the whole Church was 119,945; traveling preachers, 433, throughout the United States, Territories, and Canada. Their increase this year, throughout the Union, was 6,811. In 1812, when the Western Conference was divided into Ohio and Tennessee Conferences, our entire membership had increased to 184,567; increase of members in eight years, nearly

65,000. Traveling ministers in 1804, 433; in 1812, 688.

“In 1811 we elected our delegates to the first delegated General Conference ever holden by the Methodist Episcopal Church. This General Conference was holden in New York, 1st May, 1812. At this General Conference, the Western Conference, which had existed some twelve years, was divided into two Annual Conferences, called Ohio and Tennessee.”

Up to this time the whole work was embraced in seven Annual Conferences, namely: Western, South Carolina, Virginia, Baltimore, Philadelphia, New York, and New England. The General Conference was composed of such members as might be able to meet annually, and it convened from time to time at such places as were selected. This continued until 1800. From 1800 till 1808 the General Conference met once in four years, and was composed of such Elders as might by agreement be present. At the Conference of 1808 the following memorial was received from the New York Conference:

“The Memorial of the New York Conference to the General Conference of the Methodist Episcopal Church in the United States, to sit in Baltimore, the 6th of May, 1808:

“VERY DEAR BRETHREN:—We, as one of the seven eyes of the great and increasing body of

the Methodist Episcopal Church in the United States, which is composed of about 500 traveling preachers and about 2,000 local preachers, together with upward of 140,000 members; these, with our numerous congregations and families, spread over an extent of country more than two — miles, from one end to the other, amounting, in all probability, to more than one million of souls, which are, directly or remotely, under our pastoral oversight and ministerial charge, should engage our most sacred attention, and should call into exertion all the wisdom and talents we are possessed of, to perpetuate the unity and prosperity of the whole Connection, and to establish such regulations, rules, and forms of government, as may, by the blessing of God in Jesus Christ, promote the cause of that religion which is more precious to us than riches, honor, or life itself, and be conducive to the salvation of souls among the generations yet unborn. The fields are white unto harvest before us, and the opening prospect of the great day of glory brightens continually in our view; and we are looking forward with hopeful expectations for the universal spread of scriptural truth and holiness over the inhabitable globe. Brethren, for what have we labored? for what have we suffered? for what have we borne the reproach of Christ, with much long-suffering, with tears, and with sorrow, but to serve the great and

eternal purpose of the grace of God, in the present and everlasting felicity of immortal souls? When we take a serious and impartial view of this important subject, and consider the extent of our Connection, the number of our preachers, the great inconvenience, expense, and loss of time that must necessarily result from our present regulations, relative to our General Conference, we are deeply impressed with a ~~thorough~~ conviction that a representative, or delegated, General Conference, composed of a specific number on principles of equal representation from the several Annual Conferences, would be much more conducive to the prosperity and general unity of the whole body than the present indefinite and numerous body of ministers collected together, unequally, from the various Conferences, to the great inconvenience of the ministry and injury of the work of God. We therefore present unto you this memorial, requesting that you will adopt the principle of an equal representation from the Annual Conferences, to form, in future, a delegated General Conference, and that you will establish such rules and regulations as are necessary to carry the same into effect.

“As we are persuaded that our brethren in general, from a view of the situation and circumstances of the Connection, must be convinced, upon mature and impartial reflection, of the pro-

priety and necessity of the measure, we forbear to enumerate the various reasons and arguments which might be urged in support of it. But we do hereby instruct, advise, and request every member who shall go from our Conference to the General Conference to urge, if necessary, every reason and argument in favor of the principle, and to use all their Christian influence to have the same adopted and carried into effect.

“And we also shall, and do, invite and request our brethren in the several Annual Conferences which are to sit between this and the General Conference to join and unite with us in the subject-matter of this memorial.

“We do hereby candidly and openly express our opinion and wish, with the firmest attachment to the union and prosperity of the Connection, hoping and praying that our Chief Shepherd and Bishop of our souls, the Lord Jesus Christ, may direct you in all wisdom, righteousness, brotherly love, and Christian unity.

“We are, dear brethren, in the bonds of gospel-ties, most affectionately yours, etc.

“By order and in behalf of the New York Conference, without a dissenting vote.

“FRANCIS WARD, *Secretary.*”

Accepting the proposition, provision was made for a delegated General Conference, which was in future to represent the Church, under certain lim-

itations, known as the "Restrictive Rules." At the Conference of 1808 the following members were present from the Western Conference, viz.: William McKendree, William Burke, Thomas Milligan, Benjamin Lakin, John Sale, Learner Blackman, Nathan Barnes, Elisha Bowman, John McClure, James Ward, and George Askin. On the committee to draft a plan for the delegated Conference, William McKendree and William Burke were the members from the Western Conference.

The first delegated General Conference convened in New York, May, 1812. The delegates from the Western Conference were: Learner Blackman, Benjamin Lakin, James Quinn, Frederick Stier, John Sale, William Pattison, Isaac Quinn, William Houston, John Collins, Samuel Parker, James Axley, David Young, and Thomas Stilwell.

As already stated, at this General Conference the Western Conference was divided into two, the Ohio and Tennessee. The Ohio Conference embraced the following Presiding Elder's Districts, viz.: Ohio, Scioto, Miami, Kentucky, and Salt River.

The Tennessee Conference embraced the Holston, Nashville, Cumberland, Wabash, Illinois, Mississippi, and Louisiana Districts. It will be seen by this new arrangement that the State of Kentucky was divided, the southern part being

attached to the Tennessee Conference and the northern portion to Ohio. By this division of the territory there was a separation of the preachers into two Annual Conferences. While this was convenient, and no doubt conducive to the furtherance of the cause of Christ, it was a source of sorrow to the brethren who had been so harmoniously engaged for many years in the work of the ministry. There is perhaps no convocation more interesting, or heartily enjoyed, than a Conference of Methodist traveling preachers; having shared similar privations, and labored in the various departments of the same field of toil, they meet, after a year's separation, with happy greetings. The heroic men of the Western Conference were united by peculiar ties and their annual meetings were seasons of refreshing. Here they recounted their labors and detailed the many thrilling incidents of itinerant life in a wild and perilous country; here they told of their success in planting the gospel standard in the deep valleys, on the high mountains, and among the poor and forgotten of the world's population; and here they encouraged each other in the arduous work before them. Now they were to separate and go into different Conferences, to meet no more till the battle was over and the conflict ended. But they were the men to make the sacrifice, and they gave the parting hand with the blessing, "God be with you!"

and every man to his post, trusting in the presence and promise of the Master, who said, "Go; and lo! I am with you alway."

The first Tennessee Conference was held at Fountain Head, in Sumner county, in the residence of Mr. House. The General Minutes for the previous year say that it would convene on the 1st of November, 1812. But for some cause it did not meet until the 12th. The author has the original Journal before him. Bishops Asbury and McKendree were both present, though Bishop McKendree seems to have conducted the business of the Conference, and the Journal is signed by him. William B. Elgin was elected Secretary, and the Conference resolved to meet at 9 o'clock A.M., and to adjourn at 12 o'clock, and again to meet at half-past 12 and adjourn at 3 o'clock.

As this was the first session of the Tennessee Conference, the reader will expect a somewhat detailed account of its proceedings. And, first, it is to be remarked that there is no regular roll of the names of the members of the body; nor is there any specific statement in the Journal as to who were present or who were absent. Learner Blackman, Samuel Sellers, and Peter Cartwright, were appointed a Committee on Appropriations. The rules by which the Western Annual Conference was governed were read and adopted by the Conference, and were as follows:



“*Rule 1.* The President shall see that all the business appertaining to the Conference be brought forward, arranged and conducted in a proper manner, as specified in the Discipline.

“2. He shall preserve order in all the proceedings; he shall keep the speaker to the question, or call him to order when, in his judgment, there is a departure from it.

“3. He shall decide in all questions of order; nevertheless, any member may appeal from his judgment to the Conference, and in such case the appeal shall be decided without debate.

“4. He shall plainly state every question, and put the same to vote whenever called for, which shall always be taken without debate.

“5. Every question or resolution moved and seconded shall be duly considered, debated, and put to vote, unless otherwise disposed of as according to order.

“6. Every speaker, on any subject, shall arise and address the President, and shall not be interrupted while speaking, unless he depart from the question or from the rules and decorum of the Conference.

“7. No member shall be allowed to speak more than twice on the same question, nor more than fifteen minutes at once, unless he first obtain liberty from the Conference, which shall be decided without debate.

“8. If in debate one member misrepresent the argument of another, the member who is misrepresented shall have liberty to rise and explain, and the other shall be silent till such explanation be given.

“9. When any one conceives that another is out of order, he may call the attention of the President to the case.

“10. In any question, when the President may think proper, from motives of delicacy, he may resign the chair, and call any member of Conference to the chair during the discussion of such question or questions.

“11. When speaking, each member shall have due regard to the feelings of his brethren, by avoiding irritating language and personal reflections.

“12. No question shall be introduced while another is under consideration; nevertheless, a motion for postponement shall be considered in order, and the vote taken without debate.

“13. The Secretary shall be chosen annually, at the commencement of the Conference.

“14. He shall, every morning at the opening of the Conference, read the proceedings of the preceding day.

“15. He shall take charge of the Journals, all the papers, keep them safe, and see that they are conveyed to the place of its next sitting.

“16. He shall allow no person or persons to

take any copy of papers or extracts from the Journals of Conference without first obtaining liberty from the Conference.

“17. No member shall be absent in time of the sitting of Conference without first obtaining leave of absence.

“18. At the close of every sitting the Secretary shall report the absentees.

“19. That no preacher shall bring any charge against any member of Conference until he has first given information of the same, either by letter or otherwise, so as the accused may have an opportunity of preparing for defense.”

The following persons were admitted on trial, viz.: Samuel Brown, John Allen, Claiborne Duval, John Nixon, John Smith, William King, Thomas Nixon, Zachariah Witten, Mumford Harris, Isaac Conger, Benjamin Malone, William Douthet, Boaz Ady, Jesse Hale, Elisha Lott, James Porter, John Bowman.

The members, as reported in the printed Minutes, are as follows, viz.:

Holston District, 5,794 white and 541 colored; Cumberland District, 4,365 white and 327 colored; Nashville District, 5,131 white and 601 colored.

In the whole Conference, including those Districts beyond the limits of the State, there were reported, this year, 20,633 white members and

2,066 colored. The Ohio division reported 22,723 white and 561 colored.

The stations of the preachers in the Tennessee portion of the Conference were :

HOLSTON DISTRICT.—James Axley, P. E.; Abingdon, Baker Wrather; Nolichucky, Lewis Anderson; French Broad, George Ekin; Tennessee Valley, Thomas A. King; Clinch, John Henninger, William Douthet; Carter's Valley, William King; Powell's Valley, Mumford Harris; Knoxville, Samuel H. Thompson; Holston, Sela Paine.

NASHVILLE DISTRICT.—Learner Blackman, P. E.; Dixon, John Nixon; Nashville, John Johnson; Stone's River, Jesse Cunnyngnam; Lebanon, William B. Elgin, Richard Conn; Caney Fork, Jedidiah McMinn; Elk, Isaac Conger; Flint, Zachariah Witten; Richland, Boaz Ady; Duck River, John Craig.

Richland Circuit appears in the Minutes in the year 1811 for the first time. Portions of the territory had doubtless been included in the Duck River and Elk Circuits, as Richland lay between the waters of Duck and Elk Rivers. Richland lies mainly in Giles county, which borders upon the State of Alabama. The land is very fertile and the population heavy. Methodism was planted in this section of the State at an early day and has prospered almost without a parallel. Giles has sent forth a great number of preachers of the

gospel. It was in Giles and Lincoln that the Harwells and Stephensons settled and became leading Methodist families; here the McDonalds—a large, respectable, and influential family—long lived, an honor to the Church; here Philip Bruce spent his latter days, laboring for the glory of God and the good of the Church, in his superannuated relation, as far as he had physical ability; here the Browns—a numerous family of wealth and position—gave their influence to the cause of Christ and to Methodism, and sent out several flaming heralds of the cross; here the Rev. Dr. Gilbert D. Taylor long made his home, and wielded a great power for good; here Bishop Paine was converted and licensed to preach, and recommended to the Conference; here the Revs. John Sherrill and J. R. McClure, and scores of others, began to preach the gospel of Christ. Here, in Giles, was that great camp-ground, Mount Pisgah, where for nearly half a century camp-meetings were annually held, and where thousands of souls were brought to Jesus by the faith that justifies.

The author is indebted to the Rev. Elam Stephenson for the following interesting items, which he furnished by request. His letter is dated Elkton, Giles county, Tennessee, July 28, 1869 :

“I received the verbal request you make through my son John, and have gotten my son Augustus to write down a few items of the his-

tory of Methodism in the early settlement of this part of Tennessee, as I am too old and nervous to write now. You can cull over what I write, and if you can find any thing that you think valuable in the history of our beloved Church in this State, you are more than welcome to it.

“My memory is failing me, and I am much afflicted with asthma, and I am not able to be out of my bed more than half my time. I have come down to the edge of the last river, and expect soon to cross over and join those who have gone on before.

“Of those who came to this portion of the State at the time I came, and before me, not one is now left; they are all gone, and I am left with only my wife as survivors of a past generation. I will commence by giving you some of my recollections of that truly apostolic man and minister, the sainted Philip Bruce. He had much to do with founding the Church in this part of Tennessee. Indeed, he dedicated and named several of the first churches built in this county. I was present, and recollect the appropriate remarks he made on those occasions. Mount Pleasant Church was named by him at its dedication. Two of the brethren had a disagreement, which threatened to bring discord into the Church. Brother Bruce said: ‘I have been requested to name your new church. I shall call it Mount Pleasant; and may there ever

be a correspondence between the name and the members of this church;’ and went on to make some other remarks which had the desired effect; and as the sacrament of the Lord’s-supper was to be administered the next day, a reconciliation took place, and both of them met at the altar in Christian fellowship, to the gratification of all present. He also dedicated the church at Bethesda, and said: ‘I suppose you all need mercy. I shall call it Bethesda, which means the House of mercy.’ My first acquaintance with Philip Bruce was in the year 1802. In the great revival of 1800 he was the honored instrument in the accomplishment of much good in the State of North Carolina, and did more in promoting that great work of grace than any man in that country. He was a profound preacher, though not to be considered eloquent. He used no superfluous words, as the words of man’s wisdom, but he preached in a plain and pointed manner. It was never a cross for me to try to preach before Brother Bruce, although I felt my great inferiority and ignorance. I knew him so well, and he had such a large heart, and ~~was~~ so full of kindness, I felt that he would always sympathize with me and pray for me. He was simple and child-like in his manners, but could accommodate himself to all classes of society; and I must say that he was the most apostolic and saintly minister I ever knew. It was indeed

pleasant to be in the society of such a man, so holy and devout; one was sure to feel that he was indeed a servant of God. In the year 1813, when I was making my arrangements to move to Tennessee, he came to my house and asked me to bring a part of his books in my wagon, as he had no conveyance but a one-horse sulky. I agreed to do so, and accordingly brought the books; and a few days after I arrived in the State I had the satisfaction of meeting him. A brother of his had married a sister of my wife, and he made our neighborhood his home, after coming to Tennessee. He was about my house a great deal, and there was an intimate friendship between him and myself that is sweet and pleasant now to remember. There are many incidents of his life, related to me by himself, that are quite interesting, a few of which I will give :

“While stationed at Charleston, South Carolina, he was invited by a wealthy young lady, who was pious and intelligent, to visit a splendid plantation of hers, situated on an island near the city. On their return he spoke to her of the fine grounds and the beauty of the place. She assented to all he said, and observed: ‘It can all be yours, Brother Bruce, if you say so.’ He remarked to her: ‘That is a serious subject, and I prefer to have some time to consider upon it.’ He said to me that he thought she had about money enough to send him



to ruin, and he could not therefore bite at that bait. It was in this station that he met Mr. Hammet, who had divided our Church, and drew off a large portion of the congregation. He had been treated with coolness, and was regarded as an enemy by the preachers who had preceded Brother Bruce. He met Bruce with great politeness and pretensions of friendship, and Brother Bruce did not turn the cold shoulder to him, but returned the courtesy; the result was, the disaffected brother and the most of those who had gone off with him were reclaimed to the Church. The station was blest with a gracious revival of religion. The Church-debt was paid, and Methodism took a rise in Charleston, and has ever been a power for good in that city. Brother Bruce never married. After his health failed, and he became so infirm that he could no longer do effective work, he lived with his brother, Joel Bruce. He was a superannuated member of the Virginia Conference when he came to Tennessee, and remained such till his death. That Conference, every year, sent him from one to two hundred dollars, which he always gave to the poor. He was the first man who taught a Sabbath-school at our Church. He was usually employed in teaching a day-school for the benefit of our children, from which he derived his support. I saw him die, and closed his eyes—shaved him, and assisted in shrouding him. His death was

calm and peaceful; there was not a struggle nor a groan. He did not move a muscle, only a slight quiver of the upper lip when the last breath left the body.

“A few days before his death the circuit-preacher preached to him. My eldest daughter was present. It was a high day with him. He was very happy, and spoke in raptures of heaven, his bright home. His ashes sleep in a country grave-yard about two miles distant from our church (Bee Spring), by the side of his sainted mother and two of his brothers. The following is the epitaph on his tombstone :

“‘To the memory of the Rev. Philip Bruce, an itinerant Methodist preacher nearly fifty years. He was born December 25, 1755, and died May, 1825. He loved God and the souls of mankind, many of whom became seals to his ministry. This monument was erected by the Virginia Conference.’

“The first Methodist church in Giles county was built near Cross-water Creek, about six miles south-east of Pulaski. It was a small log-house, and was named Rehoboth. It was superseded by a large frame-church, which was destroyed by the Federal soldiers during the late war. Rev. Aaron Brown and two of his brothers, David and Lewis Brown, Revs. Samuel Harwell, Sr., and Coleman Harwell, were the men who built this house. They were the first to erect a temple of worship in the

wilderness, and were prominent members of the first society formed in the county. The Rev. Aaron Brown was a local preacher, from Virginia, a man of great moral worth, and a stanch Methodist of the old Virginia stamp. He was a good preacher and a devoted Christian, and died in the faith. He was the father of Ex-Governor Aaron V. Brown.

“Samuel Harwell, Sr., was a preacher of only medium talents, but a good man, and did much to promote the cause of Christ. Rev. Coleman Harwell was a son of consolation in the gospel, and one of the most devoted and saintly ministers I ever knew. He did much for the Church, and was a preacher of more than ordinary ability. He was the honored instrument in the awakening and conversion of the sainted Sterling Brown, and many others. He died in the faith, giving glory to God, and was buried at Prospect, a church near his residence. At Prospect we had a camp-ground, which was destroyed by the Federal army, and they built a *fort* near by, on the Tennessee and Alabama Railroad, and, to gratify their spleen, they fired cannon-shots at the tomb of the Rev. Coleman Harwell, and utterly ruined the monument over his grave. Coleman Harwell was an itinerant preacher in the South Carolina and Tennessee Conferences for many years. His widow still lives, though much afflicted. She is, and always has

been, a bright and shining light in the Church. Two of his sons are worthy ministers in the Church, and a grandson, the Rev. Dr. J. R. Harwell, of Nashville, Tennessee, also a Methodist minister. The righteous shall be held in everlasting remembrance.

“Davis Brown was the first class-leader of Rehoboth Society, and, with the aid of his devoted wife, was very useful in leading the society. Some of the brethren said his wife was more useful in the class-room than her husband. She would always assist him in leading the class, and in prayer. They were the salt of the earth. Two of their sons became ministers—Revs. James and Henry Brown—and several of their grandsons are now preachers in our Church.

“Lewis Brown, the other brother, was a man of great moral worth, and did much for the Church. At his house preaching was held before old Rehoboth was built. He was the father of Revs. Sterling and Hartwell H. Brown, now deceased. He was a true man and a devoted Christian, and left the savor of a good name when he died.

“The second society formed was at the house of the Rev. Alexander McDonald, near where Mount Pisgah now stands, and the first camp-meeting in this part of Tennessee was held there in 1813. It was a small affair, however. I attended the second camp-meeting there in 1814.

Learner Blackman was our Presiding Elder. There were nineteen other preachers there, and they are all now gone but myself. It was not, however, until 1817 or 1818 that a house of worship was erected at Pisgah. The circuit and local preachers preached regularly at Brother McDonald's house, so that I may say that the second church-house built in the county was the one in our neighborhood, which was in 1815, and was a small log-house, afterward burned down by accident. But I will proceed with what I have to say of Mount Pisgah. There were forty-seven camp-meetings held on that sacred mount, and at some of them more than one hundred tents were erected. At one camp-meeting there were two hundred conversions, and it was no unusual thing to have a hundred at one meeting. Thousands were born to glory there; many prominent ministers and laymen claim Pisgah as their spiritual birthplace. A thrilling incident occurred there at one of the camp-meetings. The Rev. John C. Burruss was delivering an exhortation on Saturday evening, and, speaking of the uncertainty of life, with much fervor and force, he said: 'There will be a corpse on this encampment before this time to-morrow.' He paused and remarked: 'Did I say before this time to-morrow? Yes, I will say before the sun shall rise again.' The remark startled the congregation, and the preachers and some others thought he had

gone too far in the matter; but, sure enough, it turned out as he said. Old Sister Griffin, who had always said that she wanted to die when she saw her youngest child converted, was the person. That night her prayer was answered, and her youngest child was brought to Jesus. She fell speechless on the straw in the altar, and was conveyed to a tent, where she lay a few hours, apparently in a trance, and then died. The circumstance had a powerful effect upon the congregation, and clothed Brother Burruss almost with a prophet's mantle and authority. Recently a most beautiful church-house has been erected on Mount Pisgah, where they have a large and flourishing society.

“Much might be said of the Rev. Alexander McDonald. He was next to Philip Bruce in planting Methodism in this country. He was an able preacher and a strong defender of the doctrines of our Church. He wrote and published a small book on Baptism, and was strong on the subject of Calvinism. The first society at his house (now Pisgah) has always been looked upon as the mother Church, although not the first organized. I think it was formed in 1812, and the Rehoboth Society in 1811. In this place I will say that the Rehoboth Society is scattered, I think; but it is in contemplation to rebuild the house, and collect the society together again.

“Our Church at Bee Spring (so named because

it was famous as a place for coursing wild bees, in the early settlement of the country) was organized in 1814. The society now numbers about two hundred, and worships in a large frame-church, and is in a prosperous condition. The present is the fourth house of worship we have had. Our first society was formed under the supervision of Philip Bruce, who also organized our first Sabbath-school, and when too old and infirm to preach, he taught the Sunday-school. We have a large and flourishing Sunday-school now at Bee Spring. I will mention here the name of the Rev. Meshach Boyce, who was one of the first preachers in this country, and a devoted man to the Church. He was one of the first members of our society at Bee Spring and assisted in building the first house erected. He had a son, William, who went to Arkansas at an early day as a missionary, and was drowned in a small stream, the second year of his labors. Brother Boyce died in the faith, and his dust now sleeps in our church-yard at Bee Spring.

“Among the first persons to unite with our Church at Bee Spring was George Stanford, the father of the Rev. Thomas Stanford, for a long time a member of the Arkansas, but now of the North-west Texas Conference. His father, George Stanford, was appointed our first class-leader, but did not like to serve us, as he said he did not think

he had the capacity to fill the place. Philip Bruce said: 'A good horse, brother, will work anywhere.' 'Yes,' said Brother Stanford, 'but you may overload him.' Brother Stanford was a holy man of God, and after he went out West became a most zealous local preacher, and died in the faith. When about to pass away he presented the Bible he had used, as a preacher, to his son Thomas, and told him to stand firm and preach the gospel as long as he lived.

"Among others I mention, as members of our first society at Bee Spring, Arnold, Seaborn, and Joel Bruce, brothers to the Rev. Philip Bruce. Some of the descendants of these brethren still live in this country; all highly respectable members of society, and some of them members of the Church. In 1814 Brothers Coleman Harwell, Meshach Boyce, and myself, began to preach in Lincoln county, in what is now called the Shiloh neighborhood, in private houses, and in 1815 the first society was formed at the house of Seaborn Bruce. Moses Clark was appointed class-leader. Brother Clark was a devoted, Christian man, and lived and died in Christ. There is now a Church, the largest on our circuit, at Shiloh, numbering over two hundred members, with a fine church-building. I mention the name of David George, one of the first and most devoted members of Shiloh, and truly a good man.



“The church at Bethesda was built in 1819. James Paine (the father of the Bishop), James Abernathy, and Lewis Brown, were the persons, chiefly, who erected this house. The house has been replaced by another, and they have a good society now at Bethesda. James Paine was the only man I ever heard say that he was glad that he did not join the Church earlier in life. He was raised up under Baptist influences, and he said, if he had made a public profession of religion earlier in life, he would have joined that Church. He was a true man and a devoted Christian.”

“In the same year (1819) a society was formed at Mount Zion, on Bradshaw Creek, near the residence of the Rev. Coleman Harwell. There is now at Mount Zion a large and flourishing Church. They have a neat house of worship, and most of the community are Methodistic. It was through the influence of the Rev. Coleman Harwell, Lewis Williamson, and Levi Sherrill, father of the Rev. John Sherrill of the Tennessee Conference, that the society at Mount Zion was first formed and the church-house erected. Of the first of these, the Rev. Coleman Harwell, I have already spoken. Lewis Williamson was a consistent Christian man, and adorned his profession of Christ by a well-ordered walk and pious conversation. Levi Sherrill never made much noise about his religion, but he was deeply pious, and was remarkable for his

great consistency of life, firmness and decision of character, and probity of conduct.”

The author bears testimony to the fidelity and great moral worth of the venerable man who has furnished the foregoing interesting sketches. He is now standing at the vestibule of his Father's house, waiting the voice from within to bid him enter. He has lived to see all his children converted, and to hear several of his sons preach the gospel. Though still living, it is proper to insert the following brief sketch of the venerable servant of Christ:

“Rev. Elam Stephenson was the son of James Stephenson, of Iredell, now Alexander county, North Carolina, who was a Captain in the Revolutionary war. Elam was the third son, and the first of the family to join the Methodist Church. He professed religion in 1804, and joined the Church in 1806. He was much opposed by his parents, who were Presbyterians, and honestly thought he was being deceived by the false teachers who were to come in the last days. He was licensed to preach in 1813, and the same year removed to Tennessee. It is proper to say that Mr. Stephenson has always been the friend and co-laborer of the itinerant preachers—not of a few only, but all who ever traveled the Richland Circuit, found in him a friend and brother. His house was a welcome home, and his prayers and sympa-

thies were with them. Nor did he think, because he preached as a local preacher a great deal, that he ought not to assist in the support of the regular ministry. He says that he always felt that he would do all he could, and if he could not turn over a mountain he would turn over a clod. He has always been ready to do his part.

“All his children are members of the Church, and four of his sons are preachers of the gospel; one of them, the Rev. J. B. Stephenson, once of the Tennessee, but now of the North Alabama Conference, is an itinerant.”

Reference has been made several times to the introduction of Methodism in Sumner county. It was in Sumner, as we have seen, that the first session of the Western Conference was held in Tennessee, west of the mountains; it was in Sumner, as we have recorded in this chapter, that the first session of the Tennessee Conference was held. Sumner was the home of many of the early Methodist preachers. Here Haw located and closed his earthly pilgrimage; Blackman was married in Sumner, and made it the home of his family and his own resting-place till called to the saint's everlasting rest in heaven; here Gwin sojourned for years, and here James McKendree, the Bishop's brother, found his grave; here Sewell, the elder and the younger, and Lewis Crane, sleep in hope of the resurrection of the just; here repose the

ashes of Hubbard Saunders and Lambuth, and many more who died in Jesus; and here lie the remains of that great man, who may be called emphatically the Apostle of the West, Bishop McKendree. Sumner, thus highly favored, is certainly a place of interest to the reader of Methodist history. Her camp-grounds and churches have been the scenes of many a conflict and many a triumph. Old Fountain Head, The Beech, Salem, Saunders's, The Grove, Walton's, etc., etc., were all famous encampments in their day, where many were turned to righteousness; and the churches dot the whole county, and are the places of worship where hundreds of the best citizens congregate to praise the Lord. Methodism in Sumner is a power, a great moral force, which should never wane. Among the most interesting portions of the county is Cage's Bend, which witnessed the labors and triumphs of pioneer Methodist missionaries, and may be considered as one of the first fields cultivated in the Cumberland country. The Bend is a curve in the Cumberland River, about twenty-five miles, by land, above Nashville. It was called for William Cage, who was one of the first settlers of Sumner county. Mr. Cage brought up a large family of sons and four daughters, and his posterity is spread over the great West and South-west. Several of his sons became Methodists. Edward, Wilson, and

Reuben were known personally to the author as members of the Church. Many of his grandchildren and great-grandchildren became followers of Jesus Christ. Orville Cage was a noble Christian gentleman, and died in the faith; Dr. John F. Cage still lives, an ornament to the Church; the Rev. Leroy H. Cage is a worthy local preacher;\* Mrs. Frederick Watkins was a shouting Methodist, and went home to heaven rejoicing in her Saviour; two worthy Methodist ministers became connected with the family by marriage—the Rev. Isaac B. Walton, M. D., and the Rev. J. M. Nolen. Mr. John Carr, to whom frequent reference is made in this work, married a daughter of Mr. Cage, and stood at the head of another representative Methodist family.

The first society in the Bend was organized, it is believed, by Barnabas McHenry, at the house of Mr. Dillard, at a point now known as Bender's Ferry, as early as 1791 or 1792. The first meeting-house, as their rude churches were then called, was erected about one mile from the residence of Mr. William Cage, and was made of logs. It was known as Crane's Meeting-house, but more properly it was named Rehoboth. In the process of

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\* Since this was written Dr. Cage has been stricken with paralysis and has passed away, or will surely soon close his pilgrimage.

time this house was superseded by a small brick, which still stands in a beautiful grove and is used as a school-house. The logs in the old building became private property, and may now be seen in the barn of the Rev. William G. Dorris, of the Tennessee Conference, a few hundred yards from the original site. If Mr. Dorris is not in the apostolic succession, his barn surely is, for within its walls Bishop Asbury, Bishop McKendree, and Sewell, and Burke, and Page, and McGee, and Blackman, and Lorenzo Dow, all dispensed the word of life. Still another house has been erected, a neat frame, which is Rehoboth No. 3, and is a place of worship where God is honored and the sacraments of the Church duly administered. Thus for nearly eighty years have the Methodists been preaching the gospel in Cage's Bend. The first members are all gone to rest; many of their children, too, have joined their fathers in the city above. A few connecting links remain, among whom we mention Major Bertis Ferrell, who now, at the time of this writing, in his seventy-sixth year, is the superintendent of the Sunday-school, and is waiting with joy his Father's face to see. It was at Rehoboth that George McNelly was licensed to preach; here Benjamin P. Sewell was converted, in a class-meeting, and began the work of the ministry; it was here that his father, John Sewell, mentioned in the first volume, closed a

useful life in a most triumphant death, and sleeps in Jesus; here Lewis Crane "ceased at once to work and live," and was buried in hope of the resurrection of the just; here is an humble log-cabin in the edge of a canebrake, where were united in holy marriage that great and good man, William Burke and Miss Cooper, whose names will go down to future ages; here Fletcher Sullivan, who married Mr. Crane's daughter, lived many years; and here, at a later period, was born that princely young man, W. Alfred Douglass, who had just entered the work of the ministry, and who fell a victim to cholera by waiting on the sick and dying; and hard by sleep his remains among his kindred dead, and near his sainted mother, Cherry Douglass, who, as one of the godly women of old, ministered to the saints and cheered the hearts of God's ministers. Her house was one of the homes of Bishop McKendree in his declining years, and here is the home of her excellent daughter, the wife of the Rev. B. F. Ferrell, a worthy member of the Tennessee Conference.

Lewis Crane was an early settler in the Cumberland country, and was one of the pioneers who took refuge in Eaton's Station, seeking protection from the savage fierceness of the cruel Indians. Here his son John was born. The residence of Mr. David McGavock, and subsequently of his son, Dr. David McGavock, stood near the site of

this old station; it is now in or near the corporate limits of the city of Nashville. Mr. Crane afterward settled in Cage's Bend, where he became the owner of a valuable tract of land, and brought up a large family. He was among the first-fruits of Methodism, and his house was always a home for the ministers of Christ. He became a local preacher, and was active, industrious, and successful in his vocation. His influence was great in the country as long as he lived, and when called away he left the savor of a good name. He was a man of fair preaching ability, and was very able in exhortation. His son John, who was an extraordinary youth, and became an able minister, demands an extensive notice, which will appear in the appropriate place. His youngest son, Caleb, also became a minister, removed to Illinois at an early day, and died in Christ. He has a grandson, the Rev. John Crane, now in Illinois, who is said to be a man of superior gifts. Mr. Crane was the prominent man in the Church at Rehoboth for many years, and, as we have seen, was a power for good. Now that fourscore years have passed since his conversion, he still is doing good, and his works will follow him.

The author has been furnished with the following interesting items by the Rev. Leroy H. Cage, alluded to in the foregoing remarks. Mr. Cage still lives a highly-esteemed local preacher:



“My grandfather, William Cage (who was a colonel in the war of '76), and my grandfather, William Dillard, on my mother's side (who was a captain in the Revolution), settled in a bend of Cumberland River, about twenty-five miles above Nashville, and about nine miles below Gallatin. The Indians were around them and were hostile. Lewis Crane was also an early settler, together with my great-uncles, William, Ezekiel, Elmore, Edward, Reuben, and James Douglass. Mr. John Cryer, Colonel William Edwards, Edmund Jennings, the Wilsons, and many others, all settled in what is now Sumner county. My grandfather Dillard located at what is now called Bender's Ferry. He came to Tennessee a Methodist, having joined the Church in North Carolina, between 1780 and 1790. He was a spiritual man—a man of great faith. My grandfather Cage was a Baptist when he removed to this country, but my grandmother—who was a Douglass, of Scotch descent—was a Presbyterian, a devout woman.

“The Methodist foot-prints were made in Cage's Bend at an early day. The preachers came to my grandfather Dillard's, and were gladly received. They began their work in the power of the Holy Ghost; such, however, were the dangers that they had to be guarded from place to place. Yet these things did not move them; they went on proclaiming life and salvation to lost sinners, and God was

with them, and many were added to the Church. A strange power attended their ministrations; some persons fell into what was called a trance. I will here relate a circumstance that took place at Edwards's School-house, two and one-half miles north-west from where Gallatin now stands. A circuit preacher named Henry Birchett had an appointment at that place, and the congregation was too large for the house, and he had to preach in the grove. The preacher, having sung and prayed, took his text and began to preach; a cloud arose, very angry, with thunder and lightning; the congregation became restless; the preacher stopped, and said to the congregation: 'Be still, and see the salvation of God.' He dropped upon his knees and prayed that he might be permitted to preach that sermon to that congregation. The cloud began at once to part, and a heavy rain fell all around, but none reached the congregation. My father, Thomas Blackmore, John Carr, and several others who were there, report that the preacher's countenance shone, and seemed to be more than human. It was farther told me that on his death-bed there were shining lights around him, and they supposed that they heard unearthly music.

"From the revival in Cage's Bend there were several preachers thrust out who took up the cross and published life and salvation. Among these

were Zadok B. Thaxton, John Crane, Isaac Lindsey, and George McNelly. I preached the funeral-sermon of Brother Thaxton in Scottville, in the summer of 1853. He had been a superannuated preacher. Brother Crane had two sons preachers, viz.: John and Caleb. My grandparents—Cage—had four sons who belonged to the Methodist Church—Wilson, Reuben, Edward, and William—and both of his daughters. Wilson has two sons who are Methodist preachers, viz.: Leroy H. Cage and G. A. W. Cage. Leroy H. Cage preached his first sermon at old Brother Grimsly's, south of Burksville, under Charles Holliday, Presiding Elder, in 1819. Since that time I have become acquainted with many preachers who have passed away. In early Methodism there were McGee, and Algood, and Ledbetter, and Carlisle, and Hodges, and Woods, and the Maberrys, who all did effective service. I have seen the power so great that sinners would fall like men shot in battle and cry for mercy. The jerks were common. O the times we used to have at camp-meetings in those days! in the grove, where the tents of the army of the Lord were spread, the shouts of victory ascending on high! The sweet songs of Zion filled the air, whilst the camp-fire illuminated the woods. They used torches instead of candles or lamps. In the great revival in Kentucky and Tennessee in 1801 and 1802 there were some

amusing circumstances. At a Presbytery the Methodists and Presbyterians united in the great work, and on one occasion the ministers of the Presbytery were in session and there was preaching in the church a little distance off. John McGee was a Methodist preacher, whom the wicked denominated the 'Thirty - six Pounder.' He preached in the demonstration of the Spirit; the power of God came down, and such a shout they had never heard before. So exciting was the scene that the Presbytery was broken up and the members ran to see what such confusion meant. When they reached the church Mr. McGee was walking the floor and shouting and praising God with those who were happy and praising God. The preachers, standing on the steps astonished, one said to the others: 'Did you ever see such confusion before?' In reply, one of them said: 'Yes, thank God, and I have felt it too!' and in he went, shouting and praising God. From that revival sprang the Cumberland Presbyterians, who, like the Methodists, had circuits and traveling preachers. Shortly after my grandfather, William Dillard, removed and settled in what is now Jackson county, the Methodists and Cumberland Presbyterians formed circuits, and William Dillard acted as an official member for each Church. They all preached in the same house; on the same book he registered the names of the members, and op-

posite each he put 'M' for Methodist, and 'P' for Presbyterian. When he called for money to support the ministers, each contributed to their pastor. The gospel spread and prevailed by and through the preaching of the cross. Strange occurrences transpired; some would make sport of these things, whilst others were astonished at what they witnessed."

At the Conference of 1812 Thomas Nixon was received on trial. Mr. Nixon still lives, and is now an effective preacher in the Mississippi Conference. He has been kind enough to furnish the author with the following brief outline of his Christian and ministerial life. He says:

"I was born in South Carolina, October 22, 1793. My father removed to Tennessee when I was in my thirteenth year. He settled in Maury county, on Duck River, ten miles below Columbia, where he died, December 20, 1840, having been a preacher of the gospel forty years. I was awakened to a sense of my sinful state and my danger of eternal punishment under a sermon preached by William Lewis on the 3d of May, 1810. I joined the Methodist Church on the 13th of the same month, and on the night of the 27th, while on my knees at the altar of prayer, God spake peace to my soul. The evidence of my pardon and adoption was so clear that I have never doubted, for one moment, my conversion.

My soul was full of joy, and to this day I realize my regeneration as the result of the powerful working of the Holy Spirit. But O how unfaithful I have been! Many duties neglected, and much precious time unimproved.

“I received license to preach on the 3d of October, 1812, signed by Learner Blackman, and was received on trial in the Tennessee Conference, held at Fountain Head, November 12, 1812. My first appointment was Somerset Circuit. In the fall of 1813 I was sent to New Madrid Circuit. The next year I was appointed to the Lee Circuit, in the mountains of East Tennessee. My work embraced the head-waters of the Cumberland, in Kentucky, and one county in Virginia. In October, 1815, the Conference was held at Stillwell's Church, Bethlehem, Wilson county, Bishop Asbury called for volunteers for Mississippi; Brother John Menifee and I offered ourselves, and were accepted. James Dixon, an Irishman, consented to go with us, but said he was an ‘involuntary volunteer.’ Brother Menifee was sent to Pearl River; Brother Dixon to Claiborne Circuit, and I to Wilkinson. My next appointment was Attakapas, where I remained two years, my field embracing, the second year, Opelousas and Rapides, or Alexandria Circuit, which was about two hundred miles in length, extending from Berwicks, in the south, to Point Mager, in the north. Brother

Ashley Hewitt was my ~~Presiding~~ Elder. He was also pastor of the Wachita Circuit; ~~so~~ I traveled his District for my circuit, and he traveled a circuit and presided over my District. We were ~~the~~ only traveling preachers on the Louisiana District at that time.\*

“In the fall of 1818 I was sent to the Amite Circuit. The Rev. Samuel Parker was my Presiding Elder. Brother Parker employed William Collinsworth in my place, and I was allowed to go to Tennessee to visit my parents, whom I had not seen for nearly four years. I was at the Conference in Nashville, October, 1819. My object in being present was to solicit preachers for the South; in this, however, I failed. In company with Bishop George, Miles Harper, and my father, I returned to Mississippi. My next appointment was the Alabama Circuit, with Thomas Clinton.†

“In 1824 I was married, and was not in the traveling connection till the fall of 1832, when I was reädmittèd and traveled the Bayou Pierre Circuit. The next year I was on Madison Circuit; the two years following I traveled Crystal Springs Circuit. In the fall of 1836 I located

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\*By reference to the printed Minutes, Alexander Fleming's name appears in connection with Rapides Circuit.

†The Minutes for this year place Thomas Nixon on the Alabama Circuit, and N. McIntyre and Thomas Clinton on the Tombigbee Circuit.

and remained in that relation till 1867, when I was again reädmitted, and am now effective in the Mississippi Conference."

Mr. Nixon is a fine specimen of human nature; tall, robust, and very active in body and in mind, for one of his age. He remains one of the connecting links between the preachers of the present day and olden times.

We have seen that Mr. Nixon's father was for forty years a preacher of the gospel. He traveled a portion of the time, but was most of his life in the local ranks.

RED RIVER CIRCUIT.—This old and famous circuit appears in the Minutes as far back as 1802. It lies mainly in Robertson county, Tennessee, but formerly was of extensive boundaries, reaching into Kentucky and running up to the vicinity of Nashville, embracing the country north of the Cumberland River and south of the Fountain Head Circuit. Many of the distinguished preachers of early times traveled Red River. Jesse Walker, Ralph Lotspeich, Miles Harper, James Axley, Zadok B. Thaxton, Frederick Stier, John Manley, Peter Cartwright, John Johnson, Simon Peter, William Peter, George McNelly, and Thos. A. Morris, afterward Bishop Morris, were among the number. Methodism was planted early in the Red River country, and has been well cultivated, and has brought forth much good fruit.



This old circuit sent out many heralds of the cross, faithful ministers of Jesus, who joyfully proclaimed Christ and him crucified.

To the Rev. J. J. Pitts the author is indebted for the following items :

“On the northern boundary of the circuit, around the old Goose Pond appointment, within an area of country not more than eight or ten miles in diameter, the following Methodist preachers started out: Warren M. Pitts, Joseph Willis, W. Burr, E. T. Hart, J. J. Pitts, F. M. Harwell, W. B. Kelly, — Kelly, and Peter Cartwright, and also a colored man, George Holland, who was much respected, and, I think, left his native country to become a missionary. The above-named persons either are or have been traveling preachers. The following are local preachers: Greenberry Kelly, Joseph Gunn, Edmund Gunn, Robert Rose, Jacob Stemens. Trace the old circuit round, and you have the Martins, Featherstons, and perhaps others. Not many circuits have produced more preachers, I dare say; and, aside from these names, I could give you a number who are Baptists, that came up in the same country. Thomas Pitts, Jackson Green, Smith W. Baldry, W. Burr, Jr., Elijah Benson, — Featherston, Richard Trimble, S. Y. Trimble, and perhaps others, of both Churches, whose names I cannot now call to mind.”

Conspicuous among the local preachers were Thomas and James Gunn. James M. Gunn, a worthy descendant, has furnished the following facts. Mr. Gunn says he is the son of James, but was almost as familiar with his uncle as he was with his father. Their homes for many years were only one mile distant from each other. He was with each in his last hours, and of course is well prepared to state facts relating to the lives and labors of the venerable men who so long lived and labored for the cause of Christ:

“Thomas Gunn was a native of Nottoway county, Virginia. He was born April 10, 1770, and died on the 13th of May, 1859, aged eighty-eight years, one month, and three days. James Gunn was born in the same county and State on the 16th of August, 1772, and died on the 14th of May, 1849, aged seventy-six years, eight months, and twenty-six days. Their parents were Episcopalians, and brought up their children under strict discipline.

“James the younger was the first to make a public profession of faith in Christ, and unite with the Methodists. When about sixteen years of age he went to a Methodist prayer-meeting, led by an aged exhorter. There he was convinced of sin, and sought pardon through the blood of Christ, and there he was happily converted, and returned home rejoicing. His approach to his father's house was the most trying period of his life, for he said

he feared the frowns of his parents. To meet them and not report what God, for Christ's sake, had done for his soul, would be cowardly and ungrateful; and yet how to meet the issue he knew not. As he neared the house, however, he was strengthened and prepared to meet the dreaded opposition, but, to his astonishment, he caught the glimpse of his parents' faces bathed in tears, which dispelled his fears and filled his heart with joy. They embraced him with loving arms, and bade him God-speed. The meeting in the neighborhood continued for several days, and others of the family were brought into the fold of Christ. It was not long, indeed, till the whole family united with James. Here, he said, came another hard trial. To break off from the old Church, without the consent of his parents, was an obstacle which seemed almost insurmountable, but he resolved to venture, as he did at first. O the joy at the answer: 'Yes, my son.' Then all was bright. But trials seldom come single. As bed-time approached the father said: 'James, my son, will you take the books and conduct family worship?' To shrink back now would not do; he resolved, God being his helper, he would go forward, and the task was performed. He had four brothers and one sister older than himself, but Thomas soon came to his help, and was ready to assist him in every good work. The others soon followed.

“It was not long till both Thomas and James were licensed to exhort, and on the 14th of May, 1789, they were both licensed to preach, showing that James had been a preacher sixty years on the day of his death; and Thomas only lacked one day of being a licensed preacher seventy years. From the time they joined the Church a great and glorious revival of religion prevailed in the neighborhood, and the Methodists became quite numerous. About 1791 they removed to Caswell county, North Carolina, where they found an open door for usefulness. They, however, encountered strong opposition. They began to work without delay; their appointments for preaching were soon followed by revivals, and a large Church was established, which is prosperous till this day, and is one of the most noted congregations in that country.

“Soon after they removed to North Carolina trouble arose in the Church, which caused the disaffection of James O’Kelly and his followers. Ellis Evans, who married the eldest sister of the Gunns, was a Methodist preacher, and was their senior. He was a man of some talents and considerable influence in the Church; he followed O’Kelly, and produced confusion. Thomas contended with him day and night for a considerable time, when happily Bishop Asbury came along. He drove O’Kelly off, ‘And then,’ said Mr. Gunn,

‘I had peace, and no more trouble with Evans.’ The disciples of Thomas Paine, with their infidelity, were a source of great evil in the country, and seemed at one time to move the whole community; but Thomas L. Douglass and John Early, with others, came to the help of the brethren, and, through the grace of God, the cause of Christ triumphed. The Messrs. Gunn were sent for to preach in all directions, and they labored day and night amidst wonderful displays of divine power. God owned the preaching of his blessed word.

“In the year 1811, James Gunn left North Carolina and removed to Red River, Robertson county, Tennessee. In the spring of 1812, Thomas followed, and located on the same river, just across the State line, in Logan county, Kentucky, about ten miles from his brother.

“James Gunn reached the West in the time of the great earthquake excitement. He was immediately invited to preach at the house of a good old Presbyterian, who knew him in North Carolina. The news of his appointment spread rapidly, as there were many grown men and women in the neighborhood who had never heard a Methodist preacher; and it was also reported that this preacher was not alarmed at the shaking of the earth. It was not long until all agreed that this man said many good things, and that his doctrine *had* nothing bad in it. He was called in every di-

rection to preach. Every sick person sent for him, and the neighbors got him up a large school; he had a large family to support on rented land, and times were hard, and money scarce.

“Thomas Gunn came to the West, as we have said, in 1812. There was no time lost in building a meeting-house near his dwelling, and a good society was organized at that place, and shortly afterward a camp-meeting was held under the eldership of Rev. James Gwin. Great good was done; the cause of Christ was advanced. The two brothers traveled from twenty to fifty miles, in every direction. Not a camp-meeting or quarterly-meeting came off but they were there, frequently going twenty miles and back the same day and night, thus wearing out horses and saddles, without any other compensation than a consciousness that they were discharging a duty they owed to God.

“I have heard them frequently say that they never received a dollar for their ministerial services, except occasionally about a two-dollar marriage fee. I have no doubt that not only hundreds, but thousands were brought to a knowledge of the truth by their ministry. They traveled into Sumner, Davidson, Dixon, and Montgomery counties, and in every neighborhood in Robertson; in Simpson, Logan, Todd, and Christian counties, in Kentucky. They preached in every town near them,

leaving home frequently on Friday and not returning until Monday or Tuesday.

“Each of them had large families. Thomas’s family were mostly daughters; James’s, mostly sons. Three of James’s sons were preachers, viz.: Joseph and E. W., local, and William was an itinerant up to the time of his death. I deem it useless to say any thing more of William Gunn, as ‘Redford’s History of Methodism in Kentucky’ has already published a sketch of him.

“As I have already stated, each of them had a large family. They also had good farms and servants, but their children were taught to use industry and economy, and were carefully instructed as to the company they should keep.

“About the year 1816, Thomas bought land and settled within one mile of his brother James. In a short time thereafter they formed a society at the dwelling-house of James, numbering nine—one a colored man, under the charge of George McNelly. Before many years there was a large society, and it was continued at the same place for more than twenty years. They would frequently make an appointment to have a sacramental-meeting at one of their houses, and it was generally attended with the best of consequences. I have known sinners convicted and converted before they left the house, and the Christians rejoiced.

“At this point I think it not out of place to mention a little circumstance which occurred at the house of James Gunn in 1822.

“Under the ministry of Simon Peter and William Peter, we had a great revival of religion on the circuit. One Sabbath, James Gunn preached at his own house, while the principal part of the members had gone off to a distance to camp-meeting. When the neighbors came in he commenced service. He had no help, except old Father Johnston, his wife, and a colored man belonging to him. He preached, as usual, with zeal, became happy, and called for mourners—nine came. Father Johnston would pray, then Aunt Johnston, and then the colored man, until all were nearly exhausted. He called on the writer of this sketch, then a sinner. Said he: ‘Son, can’t you sing a song?’ I sang, ‘Sweet heaven! sweet heaven! O Lord, shall we ever get to heaven?’ One began to shout, and then another, and just as the sun went down the last of the nine was converted, and all went home praising God. Such occurrences were not uncommon with them in those days.

“Thomas Gunn was about six feet high, well proportioned, and as well-muscled as any man I ever saw; high forehead, full face, and sparkling eyes; with a voice that could be heard at a great distance. The brothers generally went together, and seldom failed to have crowds of hearers.



“Thomas generally led off. He would rise and make a few remarks by way of introduction. He was quick, sharp, and pointed, very forcible in argument, well versed in the Scriptures, with a recollection unsurpassed; and when he took a position, was hard to drive from it: he seldom failed to sustain his point. He delighted in showing to his hearers that there is a God beyond doubt. On the being and perfections of God, he had few equals. He was apt to reprove any misconduct, and always spoke with boldness. He was thoroughly posted in Methodist doctrines, and well understood the Discipline, and was ready in debate. He suffered no false doctrine to go unnoticed. Generally at the conclusion of his sermon you might see the head of the tallest sinner hanging down in penitence, and tears of contrition flowing down his cheeks.

“James was six feet two inches high, with high forehead—not so muscular and well-proportioned as Thomas. He usually followed. He was soft, mild, and deliberate, and spoke with tenderness and great affection, and at once would get hold of the feelings of his hearers. He delighted in relating his experience. Thomas having laid the foundation, James, with affection, invited all to come to Jesus. Such was his pathos, that none but the hardest sinner could resist. At the great meetings, when there was hard fighting to be

done, Thomas was put up, and then James followed, to heal the wounds that Thomas had inflicted. I have seen persons at the outskirts of the congregation fall as dead men, and heard them cry for help. Their associates in the ministry were Rev. James Gwin, Isaac Lindsey, McNelly, Peter Cartwright, Overah, John Johnson, T. A. Morris (now Bishop), Charles Holliday, G. W. Taylor, Peter Akers, Marcus Lindsey, and a host of others. The local preachers with whom they were associated were David Slatter, Grey Williams, John Graham, John Littlejohn, and the Brothers Martin, with whom they were much delighted.

“They held two-days’ meetings at every suitable place, and on all suitable occasions, separate from the traveling preachers, for the circuits of the traveling preachers were so large that it was four, and sometimes six, weeks before they could get around. About the year 1818, Peter Cartwright traveled the Red River Circuit. His home was thirty miles from the nearest appointment, which was Gunn’s Society. I have known him to leave home and be at our house at eleven o’clock, preach and hold class-meeting, and then go five miles and preach at four o’clock; then ride five miles and preach at night, carrying his saddle-bags of books for sale. I never knew him to get hoarse, or to appear tired. He was death upon whisky-drinking, tobacco-chewing, and coffee-drinking. Take him

altogether, he was one of the most powerful men I ever heard.

“The two Gunns never let an opportunity pass of doing good. Thomas Gunn, when ~~about~~ seventy years of age, was thrown by his horse and had his hip dislocated, which never was replaced, thereby leaving one leg short; yet he would go ten miles and preach. When he could stand no longer, he would sit and preach for an hour and more, with zeal and energy, and his voice as clear as a new bell. He might be heard one mile distant.

“In the year 1844, Thomas was prostrated by a shock of palsy. In a short time he had to all appearance recovered; at times, however, his mind was beclouded, then again would appear to be rational. At times he would entertain some singular ideas, but if the subject of religion was mentioned, he was clear. In the year 1848 he made his last effort to preach. He could not collect his thoughts, and made a failure, though his bodily strength was then better than the most of preachers at fifty years of age. I stated in the outset that I was with both of them in their dying hours. I lived near my uncle, and but few days passed that I did not pay him a visit. He had frequently, for years before his death, said to me, that he desired I should see him put away, which I did.

“After he failed to appear before the people to preach, he seldom went to church; he became hard of hearing, and could not sit long at a time. I have been at his house when he would lie as though he were in sleep, when he would break out with all the force of argument that he did when in his days of preaching power. I have known him to get on his knees and pray with as much power as I had ever heard him when in good health. I must think that the power of God was with him, and that he was happy, yet at the same time he might not call the name of any member of his family, but would shout and praise God. In one of those spells of absent-mindedness, he got a fall, and was paralyzed in body and mind, and died on the 13th day of May, 1859.

“James Gunn continued to preach until September, 1848. The last two sermons he ever delivered were funeral discourses of old Baptists. He was a great favorite with the Primitive Baptists. He was not fond of controversy. I have frequently heard the question put to him: ‘Why do you not discuss doctrinal subjects?’ His answer was: ‘That is Brother Thomas’s business.’ He said, when he preached, if he could please the Baptists, the women, and the negroes, and see them shouting, he was fully compensated. He was confined to his bed eight months before

his death. I heard Dr. W. K. Bowling ask him, a short time before his death, why he sent for him. 'You are not afraid to die, are you?' 'No, no; that is not the reason. But I love my family. I am glad when my children and my friends come to see me. I love them. But if it be God's will I shall go, I have not a fear or a doubt—my sky is clear, my soul is happy at the thought that I am to be free from this sickness and suffering.' About two weeks before his death he became happy; praised God until his strength failed. He lost his speech and became motionless, yet he was sensible. At this point I witnessed the most affecting scene of my life. We thought he was dying; his brother came in; not a word could he utter, but his brother would ask him if he was happy; his countenance would answer. In the evening his brother Thomas took him by the hand and pointed upward. He feebly said, 'Yes, yes,' his countenance beaming with joy. He gradually sank away, after several days of suffering, and expired in the arms of Jesus.

"When the writer of the above sketches was a youth these men were in the prime of life, and were together almost every day. He heard them talk much about their travels and their labors when they first entered the work of the ministry."

The author had the pleasure of knowing the venerable men here described, and can bear wit-

ness to their great moral worth. Red River Circuit was the scene of many triumphs of the Christian religion, and continues to be a stronghold of Methodism. True, the circuit is small compared with its original boundaries, but the influence it has exerted upon society is large and deep, and will abide when the present generation shall sleep with their fathers.

## CHAPTER VI.

Lebanon Circuit—Its boundaries—The first preacher—First Quarterly Conference—Its members, preachers, exhorters, leaders, preaching-places—Charles Ledbetter—John Jarrett—William Algood—Booth Malone—John Harvey—Extract from his sermon—David Hodges—Wilson Hearn—John Smith—Jedidiah McMinn—The Foust family—William Garrett—A sketch of him—Mrs. Garrett—The Conference at Fountain Head—Resolutions adopted—Preachers not to be allowed support who married under four years, only as single men—Action on Slavery—Numbers in society—Growth of the Conference—The earthquakes of 1811, 1812—Goose Creek—The first church built there—William Young—John Crane.

THE name of Lebanon Circuit first appears in the General Minutes, among the appointments made at Fountain Head in the autumn of 1812. The territory embraced therein had been attached heretofore to other charges. Up to this date the Nashville and Goose Creek Circuits covered most of the country now known as Davidson, Williamson, Rutherford, Wilson, Smith, and DeKalb counties. Indeed, Goose Creek Circuit lay on *both sides* of the Cumberland River, and took in

the eastern portion of Sumner, and what is now called Macon county. In 1812 a new arrangement was made in the District. Red River, Fountain Head, Goose Creek, and Roaring River, were embraced in the Cumberland District, while the Nashville Circuit, Stone's River, Lebanon, and Caney Fork, were placed in the Nashville District.

The first preachers appointed to the Lebanon Circuit, organized as such, were William B. Elgin and Richard P. Conn, Learner Blackman being the Presiding Elder. From the Journal of the Lebanon Circuit Quarterly Conference, it seems that the circuit must have been formed before the meeting of the Conference at Fountain Head. The Annual Conference met on the 12th of November, 1812, and not on the 1st, as it had been appointed, but the Journal of the first Quarterly Conference proceedings is dated September 26, 1812. The whole of the Minutes are here copied :

JOURNAL OF A QUARTERLY-MEETING CONFERENCE, HELD  
FOR LEBANON CIRCUIT, AT CENTER MEETING-HOUSE,  
SEPTEMBER 26, 1812.

Launer Blackman, Presiding Elder. The following members were present: John Page, John Smith, Charles Ledbetter, John Jarrett, William Algood, John Harvey, Robert Baker, John Brown,



Boothe Melone, George Dillard, Jesse Smith, John West, William McNeely, Edmund Williams, John Davis, William Trewet, Thomas Sanderson, John Shaw, Peter Faust, Willis Cofield, Thomas Boils, Joseph Hopson, Joseph Faust, James Cooper, Starling Tarpley, Wilson Hern, David Hodges, Samuel Speed.

These names are written in a neat, plain, round hand, and evidently by one who plumed himself upon his chirography; but his orthography—the names of many of the members is far from being correct. Mr. Blackman's name was Learner, and not *Launer*; Boothe Melone, should be Booth Malone; McNeely, should be McNelly; James Cooper, should doubtless be Cooper; Starling Tarpley, should be Sterling Tarpley; Wilson Hern, should be Wilson Hearn.

The record continues:

The candidates were examined. The case of Matthew Hank and George W. Still, who applyd for license to exhort, was considered; granted. John White applyd for license to preach; granted. George Dillard and Boothe Melone, license renewed; and they recommended as proper persons to be ordained to the office of deacons: John Brown, Harbert Walker, William Sheppard, John Beard, Robert Baker, John Harvey, David Hodges,

Samuel Speed, Thomas Boils, Joseph Hopson; license renewed. Willis Cofield applyd for license to preach; granted. John Smith recommended as a proper person to travel the circuit.

*Question.* Who are the exhorters?

*Answer.* William McNeely, Isham West, William Trousdale, James Cropper, Jesse Smith, Jesse Powel, Edward Maxey, Thomas Sanderson; license renewed.

*Q.* Who are the deacons?

*A.* John Jarrett, Jedediah McMinn. Jedediah McMinn recommended to be reädmittted into the traveling plan.

*Q.* Who are the elders?

*A.* John Page, Charles Ledbetter, William Algood.

*Q.* Who are the class-leaders?

*A.* James Macleyea, George Avery, Martin Hancock, Eliot Brown, Peter Faust, John Shaw, William Trewitt, Thomas Sanderson, John Davis, Edward William, William Lankerster, John White, John Jarrett, Wm. McNeely; their characters all examined and found good. On motion of the President of the Conference, it was resolved that each class-leader shall in future be very particular to mark his class-paper, and to credit those who give any money for the support of the gospel, in the column opposite their names, and that the leaders present their class-papers to the last Quar-

terly-meeting Conference of this circuit for the year. Adjourned.

Signed in behalf of the Conference.

Attest,

WILLIAM ALGOOD, Secretary.

LAUNER BLACKMAN, P. E.

The above is a remarkable record, and furnishes an index that points to several usages of those times worthy special attention. And first we note the number of preaching-places in the circuit, as reported at a subsequent Quarterly Conference, showing that there were twenty-three regular appointments, and these were filled once in four weeks by each preacher, thus giving the societies preaching and class-meeting once in two weeks by the preachers on the circuit. The preaching-places were Ebenezer, Bethlehem, Hank's, Ross's, Crabtree's, Eatherly's, Rice's, Hancock's, Center, Eckles's, Baker's, Shaw's, McMin's, Dunkin's, Felt's, McGines's, Lankerster's, Harvey's, Smith's, Hodges's, Douglass's, Malone's, Casey's. Here are twenty-three appointments in twenty-eight days, and there were no doubt many side appointments, beside prayer-meetings and preaching in the evening or at night. The reader will note, secondly, the full attendance of the official members: twenty-eight at the first meeting. The large number of exhorters and class-leaders is worthy of remark.

In those days there were many zealous men in

the Church who were efficient helpers of the preachers. They went abroad exhorting, conducting prayer-meetings, and leading the classes. Such men were a power in the Church, and their influence was felt wherever they lived and labored.

Among those composing the first Quarterly Conference in Lebanon Circuit, we find the names of men of mark. John Page, at that time a local elder, was, as we have seen, a giant in the Church. Charles Ledbetter had been an itinerant preacher in the East, traveling in Virginia and the Carolinas. He was admitted on trial in the year 1793, and continued in the itinerant work a number of years. He married, located, and removed to Tennessee, where he brought up a large and respectable family. He had two sons, Rufus and Wiley, who became able ministers of the New Testament, and now has several grandsons, who are in the itinerant ministry. He died at a good old age, near the line between Wilson and Smith counties. He left a fair reputation as a valuable legacy to his posterity.

John Jarrett was also a local preacher, and maintained a good reputation. He, as the author understands, and his brother Nathan, once a traveling preacher, brought up several sons, who became itinerants, and whose names will occur in the progress of this work.

William Algood, who at this time was reported

as an elder, and who was the Secretary of the Conference, was admitted into the traveling connection as early as 1798. He located and removed to Tennessee, and late in life he was readmitted and became a member of the Tennessee Conference, and traveled in 1820 and 1821 the Goose and Caney Fork Circuits. He was then placed on the supernumerary list, where he continued three years. Again he located, and died in the local ranks.

George Dillard and Booth Malone were recommended to the Annual Conference, for deacons' orders. The Annual Conference Journal says that Dillard was approved, and that Malone also passed, but not till Learner Blackman had become security that he would submit his slaves to the disposition of the Conference. Malone said that he would keep his pledge, "provided he did not backslide."

Mr. Malone afterward removed to Limestone county, Alabama, where he long lived and exerted a fine influence as a local minister. The author presumes that, on the subject of slavery, he did backslide, for in his mature years he was a man of wealth, and owned a large number of slaves. He finally removed to West Tennessee, and died near LaGrange, full of years and full of honor. He was extensively connected, the Malone family being very numerous and famous as

Methodists. Mr. Malone left a large and respectable family—all Methodists. He has a grandson, the Rev. Booth Baskerville, a promising young minister, and a member of the Memphis Conference. John Harvey's name occurs in the list of notable Methodists. He was a man of extraordinary gifts. The author heard him frequently, when Mr. Harvey was far advanced in years. He was even then a preacher of unusual power, and maintained a character pure and spotless. The author has been favored with a brief sketch of Mr. Harvey's life, written by one of his friends in North Alabama. We learn that Mr. Harvey was born in Orange county, Virginia, December 7, 1758. He belonged to a large and very respectable family, many of whom were wealthy, though he was blest with only moderate means. His early educational advantages were very limited, though, by reading and perseverance, he became an enlightened and sound theologian.

He served, as a soldier, in several campaigns during the Revolutionary war, and was once taken prisoner, but made his escape, which he regarded as providential, for had he remained in the hands of the enemy he believed he should have been put to death.

About the time the war was progressing, his father removed to North Carolina, and his friend says, that in 1778 he emigrated to Tennessee,

and settled near to where Nashville now stands. This date is undoubtedly incorrect. General Robertson came to the Cumberland in 1779, and his family did not arrive till 1780. It is not at all likely that Mr. Harvey was in Tennessee in advance of James Robertson. Moreover, his biographer tells us that Mr. Harvey was married in Virginia, or North Carolina, in 1780. He was, however, no doubt among the early settlers in the Cumberland country. It is said that he was converted in 1790; if so, he was among the very first fruits of Methodism in Tennessee; and this is probable. In the year 1800 he removed to Smith county, where he remained some twenty years. It was during his residence here that he was a member of the Quarterly-meeting Conference of the Lebanon Circuit. In 1821 he removed to Lawrence county, Alabama, where he closed his long and useful life, October 23, 1844, at the advanced age of eighty-six years. Mr. Harvey was tall, and in his old age rather slender. He had a solemn and very expressive countenance, and was exceedingly modest; indeed, he was timid. His manner in the pulpit was serious, and his style plain and very forcible. His great power lay in his earnestness and in the peculiar unction that attended his ministry. He was bold to denounce sin in high places, and in its most *popular* forms. The gross offender, the gay sin-

ner, and the fashionable and worldly professor, never failed to get their portion.

The writer of the sketch thus closes his brief notice of Mr. Harvey :

“ His last appearance in public was on a camp-meeting occasion, including the second Sabbath in September, 1844, on which occasion he preached to a very large and attentive audience one of the most solemn and deeply interesting discourses ever heard from his lips. His subject was not only well chosen for the occasion, but so treated as to produce a most powerful impression upon his audience. He observed to the writer, while walking from the camp to the pulpit where he was to preach, ‘ I feel very solemn ;’ to which we replied, ‘ It is a solemn time.’ At the close of his discourse, he sat down with the ministers in the pulpit, and amidst the general rejoicing of the people of God, in the congregation, shouted aloud : ‘ Glory ! Glory ! I feast on honey, milk, and wine !’ In less than a month he was confined to his bed. From the commencement of his illness, his friends were somewhat apprehensive that it would be his last, although, during its progress, they frequently flattered themselves with the hope of his recovery, inasmuch as the progress of the disease was almost entirely without pain. And as to his mind, the same equanimity, patience, and resignation, that characterized him in health were still manifested ;



never once during the time was he heard to murmur or complain—indeed, scarcely a groan or a sigh escaped him. But often, while conversing with his friends of the goodness of God toward him, he was constrained to rejoice, with that joy which is unspeakable and full of glory. On one occasion, attempting to give expression to his feelings, he said: ‘O! I have such peace with all the world. The witness of His Spirit with mine: I would not die without Him for ten thousand such worlds as this; blessed and glorious be His holy name!’ And he continued, ‘I could shout all the time—I have to restrain my feelings.’ On the morning of the 22d of October, the last before his death, being fully convinced, no doubt, of his approaching dissolution, he said to his friends: ‘This is my dying day.’ On that day we visited him, and found him still in the full possession and exercise of all his mental faculties, though scarcely able to articulate so as to be understood. Having said that he wished to have some conversation with us, but was too weak to do so; as we stood by his bed he looked up, and in as full and strong a tone as his remaining strength would enable him, he repeated: ‘O the place, the happy place—the place where Jesus is—the place where the preachers all shall meet—shall meet to part no more.’ After this he spoke but little, except in *very short sentences*. At one time he was heard

to say, 'Sweet death.' During the night he appeared for a few hours more restless than he had done, and it was evident to his attendants that his dissolution was at hand. He repeatedly asked if it was 'day, or nigh day,' and this inquiry was the last words which he spoke, a few minutes only before he fell asleep, breathing his last without a struggle or a groan, a few minutes after four o'clock A.M., October 23, 1844."

Accompanying the sketch there are extracts from a few of his masterly sermons. We give the following as a specimen of his style. The subject is the Prodigal Son. The preacher says :

"To render the words of my text as profitable as I can, I design to follow this thoughtless young man through some of the windings and crooked paths of his life. And, in the first place, mark this unhappy victim of intemperance, demanding and receiving his portion of goods. He has withdrawn from the authority of his father. Free now from the restraint of parental authority. The morning of his day rose bright: hope was before him unchecked by fear; joy was on the wing undamped by disappointment. Society looked up to him as the heightener of its joys and festivities. Blessed with health and cheerfulness, heaven seemed to open before him at every step. That object alone that had bewitched his soul was ever present with him. No other image swims before him, and in

every breeze the same deluding sounds are heard. But mark the sudden change; instead of treading upon those rich carpets with his choice friends, and with whom he could bid defiance to care and the power of accident, ere he is aware, vice entangles him in her net, and that fatal enchantress now seems to smile at the havoc she has made in his soul. He at once finds himself in the grasp of frightful misery; his way is sloped to poverty, disgrace, and ruin. No doubt he now remembered what his father had often told him. ‘My son, look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright: at the last it biteth like a serpent and stingeth like an adder.’ Prov. xxiii. 31, 32. ‘Beware of the strange woman; come not near the door of her house.’ But he hastens along like a bird to the snare, like the ox to the slaughter, and like a fool to the correction of the stocks, until, as Solomon has it, ‘a dart strikes through his liver, and he knoweth not that it is for his life.’

“How often has experience held up to inconsiderate youth those serpents that lurk among the flowers!

“If we turn to the word of God we shall find many deplorable instances which the unhallowed passion hath made. Ammon lost his life because he would not conquer his shameful attachments

Herodias blushed not to let a kingdom witness her infamy and guilt. Samson, notwithstanding he was convinced of the perfidy and treachery of Delilah, went so far as to trust her with a secret in which his future happiness depended; and David, although convinced of the fidelity of Uriah, had no regard for the bountiful hand of Providence, which had raised him from the dust and placed him on the throne of Israel. No! all these considerations must be sacrificed at the shrine of detestable sensuality.

“But his eyes are now plainly opened to see what the lying vanities of life had hitherto kept concealed from his view: that man grows up to mourn; that here we have no continuing city; that eternity is rolling toward us an irresistible tide which may, ere we are aware, drive our frail bark upon some fatal rock, or ground on some sandy bar. He now thinks, as we have heard some say: ‘O that I had my time to live over again, that some kind providence would place me at the beginning of my time!’ For what would you wish always to climb life’s worn wheel that turns up nothing new? One answers, ‘I would show the world how justly, how uprightly I would live.’ Vain man, it is a fruitless wish; you cannot arrest the flight of time nor call back the hours irretrievably lost. They were sent from heaven to you upon the kindest errand, but these

you have abused by your continual neglect and delay in returning to God."

DAVID HODGES. — Among the worthy local preachers the name of David Hodges deserves to be held in remembrance. He lived for many years in Smith county, where his house was a preaching-place. When the beautiful valley south of the Tennessee River was purchased from the Indians, and was brought into market, Mr. Hodges removed to Franklin county, Alabama, and located some ten miles east of Tuscumbia. He opened his house again for the gospel, and his residence was one of the preaching-places in the first circuit the author ever traveled. Mr. Hodges was a plain, deeply pious, unpretending man, whose example was a beautiful exhibition of Christian life. He brought up, in the fear of the Lord, a large family of sons and daughters, who followed in the footsteps of their pious parents. Several of his sons became prominent members of the Church, and reflected much credit upon those who supervised their religious training. His children and grandchildren are ornaments to the Church. Mr. Hodges long since went to his reward.

Wilson Hearn belonged to that large and highly-esteemed family of Hearn's well known to thousands in Tennessee and Alabama. He was of a preaching family, and may be considered one of the pioneers in Tennessee Methodism. He was

the brother of the Rev. Ebenezer Hearn, of whom more will be said in the appropriate place, and a relation of Jacob Hearn, who still lives a pattern of good works. Mr. Hearn resided for many years in the vicinity of Lebanon, Tennessee, and was honored by all who knew him. He visited Nashville in 1855, to be present and enjoy the Anniversary of the Missionary Society of his Church, where he suddenly sickened and died. He was a good man and faithful minister; he left a good name as a legacy to his children and the Church he so much loved. The following is a tribute to his memory by the late Rev. John Kelley, which is worthy to stand in the records of the Church :

“Our worthy citizen and much-esteemed friend, the Rev. Wilson Hearn, has left us for his eternal home. No more on earth shall we behold his honest face, and have the friendly greeting of our brother, the lamp of whose Christian profession has been burning in his Church for forty years, giving a light that was brightest to those who beheld it most. In his own neighborhood, and among those who knew him best, was he most highly appreciated, where, for scores of years, his pulpit ministrations have been unweariedly received by his neighbors. During the week, he labored for the support of himself and family, and on the Sabbath had his regular appointments for

preaching, when he always commanded a good congregation; and who ever heard of one of his congregation being tired of the preaching of Wilson Hearn, or ever saw their cheeks dry throughout one of his sermons, though they had been his constant listeners for more than a score of years? His early educational advantages were limited; but, as a preacher, he was fluent and powerful, always presenting gospel truths plain and forcible. He was not of those who are wounded that others were preferred before him. The writer once heard him say: 'Never in his life was he hurt that he had not been called on to preach, nor did he ever refuse to preach when called on.' As a preacher of funerals, his appointments were often several months ahead.

"When interrogated, in the agonies of death, relative to his spiritual condition, his answer was: 'All is well.' But had no evidence come back from this, the solemn, trying verge of life, to testify to his safety, his life, his constant walk through his probation, was sufficient. Should a dark cloud have obscured the brightness of the setting sun, yet the Christian's hope reaches beyond the valley of the shadow of death.

"The last sermon heard by our dear brother, was the funeral-sermon of Bishop Capers, by Bishop Pierce. The old man's heart was so thrilled

with joy, that he exclaimed: 'It is enough for me—I don't want to hear another!'

"He was taken ill suddenly at the church, the night of the 15th of April, at the Anniversary of the Missionary Meeting. Being found out by the good Samaritan, E. Carr, he was taken to the house of Dr. Thompson, where efficient medical aid was afforded; but nothing could arrest the strong arm of death, which, on the morning of the 17th, released him from all the bodily afflictions to which for years he had been subject. Methinks it was a propitious time for the old watchman to lay off his Christian panoply, from just witnessing the strong effort of the Church to send the light of the gospel to the dark nations of the earth. To go from such a scene in the Church militant, to behold in the Church triumphant the glory of the Author of this great commission, was but a transcendent finish to a small beginning. He was sixty-six years of age: nearly fifty of that time he had lived on a farm six miles east of Lebanon, where he left a lonely companion to buffet a few years longer with earth's sorrow, anxiously waiting for the summons to take her to her home on high. Four daughters are left with the rich legacy of a Christian father's example to encourage them and their children to 'fight the good fight of faith.'"

The Rev. Elisha Carr, who provided for him a



home, Dr. Thompson, the physician who ministered to him, and Mr. Kelley, who prepared the memoir, have all passed to the spirit-land.

Mr. Hearn was buried on his own farm, about six miles from Lebanon, where a monument of granite was erected to his memory bearing this inscription :

“Rev. Wilson Hearn was born August 22, 1789, and professed faith in Christ September, 1810; was licensed to preach in the Methodist Episcopal Church in the year 1813. He was married to Lucy Hearn, August 22, 1807. He sustained an unblemished character up to the day of his death, which took place on the 17th of April, 1855, in the city of Nashville.”

John Smith, recommended to the Annual Conference, was admitted on trial. He was a devout man of moderate abilities. He traveled several years and retired. Of his last days the author knows nothing.

Jedidiah McMinn was recommended for reädmision, and was accepted and appointed to the Caney Fork Circuit. His name disappears from the Minutes, but the author remembers to have heard him preach in the year 1820 or 1821, at a camp-meeting called Prospect, in what is now Cannon county. He has no very distinct recollection of the sermon, more than that it was delivered with great earnestness and made a good

impression on the audience. He remembers, too, that Mr. McMinn was a fine singer and was of prepossessing personal appearance. Of the latter years of his life no definite information is at hand.

The Faust, or Foust, mentioned as a member of the Quarterly Conference, was no doubt of the excellent family now of Alabama, where there are, and have been, several efficient preachers of that name—men of sterling worth.

Many of the preaching-places on the Lebanon Circuit in 1812 are yet familiar to those who live in Wilson and Smith counties. At one of these churches, as we shall see, the Annual Conference was held in an early day; and near another sleep the remains of that extraordinary man, Sterling Brown, to whom a chapter will be devoted in this History.

While the work was going forward in Middle Tennessee the cause in East Tennessee was in many respects greatly blessed. There were added to the Church many who became pillars in the temple of God; bright and shining lights, whose good works constrained men to glorify our Father in heaven. Prominent among those added this year was William Garrett, brother to the Rev. Lewis Garrett, whose life is sketched in the first volume of this work. The author had the pleasure of a very intimate acquaintance with Mr.

Garrett in the evening of his life. He was mild, meek, agreeable, and wholly consecrated to God. Indeed, altogether he might have been considered a noble specimen of a Christian gentleman. His life as a Christian was consistent, his character above reproach, his Christian experience profound, and his joy in the Holy Ghost full. He brought up a large and highly respectable family, several of whom rose to eminence. It was the privilege of the writer, as the officiating minister, to consign his dust to its final resting-place in the Nashville Cemetery, it having been removed from Alabama, some time after his death, and deposited near the remains of his wife and daughter.

His excellent partner in life was a devout Christian. Few women ever came more fully up to the measure of a Christian life than did Mrs. Garrett. She was a happy Christian as well as a devout and constant follower of the Lord Jesus. Years have rolled away, and the tomb has hid from the eyes of her friends, for nearly a quarter of a century, the form of this saint of God, yet she lives fresh in the memory of many who remember her songs of praise and shouts of joy. Blessed woman! she chose the good part with Mary, and with Mary now reaps the fruit of her Christian toils.

For the facts in the following sketch of Mr. Garrett the author is much indebted to his son,

Colonel William Garrett, of Alabama, who was formerly, and for many years, Secretary of State of that commonwealth. The tribute is just and well merited, and is alike honorable to father and son.\*

BRADFORD, Coosa County, Alabama, }  
March 10, 1869.

REV. J. B. McFERRIN, D.D.—*Dear Brother*.:—  
In accordance with your request, I proceed to give you some account of my dear father, the Rev. William Garrett, as a layman and local preacher in the Methodist Church, which, with the extracts from his correspondence and diary, will enable you to sketch him correctly.

He was born in Orange county, North Carolina, on the 10th of December, 1774. When quite a boy his father, Lewis Garrett, started with a company of emigrants to Kentucky, and died on the way. The family went forward and succeeded in getting to Scott Station—as is correctly said by you in the notice of Lewis Garrett, in Redford's History. Growing up amid the perilous times and trying scenes of that early wilderness settlement, he conceived and cultivated those strong traits of character—industry, energy, and enterprise—which were exhibited in after life. When a

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\*In the Appendix a very interesting communication from Colonel Garrett will be found, giving a running sketch of Methodism in East Tennessee.

young man, he settled in Cocke county, East Tennessee, and engaged in the practice of the law, in which he was successful — filling the office of Attorney-General for the circuit in which he lived for some time, and afterward the office of Clerk of the County Court for upward of thirty years.

At the time of his conversion (1812) he occupied a leading position, socially, and one of affluence, pecuniarily. His conversion was decided, and he at once allied himself with the Church in her movements, in sustaining — yes, leading — every enterprise which looked to her extension—camp-meetings, church-building, etc. At five camp-grounds his tent was pitched and his liberal aid contributed. He projected the old Zion church-house near Newport and superintended its construction, which became one of the leading centers of Methodism in that section. His position, and connection with Lewis Garrett, brought to his hospitable mansion the preachers, in their travels from one section to another. Bishops Asbury, Whatcoat, McKendree, George, and Roberts, all rested and refreshed themselves at his house. Even in his earlier days, when wicked, the Methodist preachers enjoyed his hospitality and protection. I have heard him tell of the first Methodist preacher that preached in Newport, in the court-house. Just after he took his text he was

grossly interrupted and insulted by a ruffian who came up before him, and shaking his fist in his face, cursed him. My father, who was present, interfered promptly, had the man arrested and punished, and carried the preacher home with him, and gave him the support of his countenance and friendship. This event secured the preachers in their ministrations afterward among that wicked, unregenerate people. In the place of steward and class-leader he was faithful and efficient.

In 1822, at the age of forty-eight, he was licensed to preach. In this work he was hindered for some two or three years on account of his connection with slavery. James Axley, as Presiding Elder, and Enoch Moore, as circuit-preacher, were antislavery in the administration of discipline, and not only refused to license slaveholders to preach, but actually denied them the privilege of exhorting or even leading in prayer-meeting, and going so far as to denounce slaveholders as no better than thieves and robbers. George Ekin was sent to the circuit in 1822, and his administration was more liberal; indeed, the Church threw off the restraint imposed by antislavery preachers, and he was licensed. He brought to the work of the ministry a high order of mind, well cultivated by close application to reading and study—especially of the Scriptures and other theological works—as well as a position in the Church and county of

much influence. These were all brought to the altar and pulpit, and freely given to the cause of the great Master. Although he was not an itinerant, but a local preacher, his labors were dispensed with an industry and energy for which he was always remarkable, which carried him beyond the charge of a local preacher in the ordinary sense. He soon traveled over the ground occupied by the Church, and sought to explore other fields of labor, not only among the wealthy and intelligent, where his associations had been, but among the less cultivated—the masses. He occupied the court-house as a means of reaching one class, and then went out into the “hedges and highways,” where the gospel had not before reached, and opened up the way, establishing and organizing societies, building churches, etc., thereby extending and enlarging the area of Methodist influence. Private houses were thrown open for him to preach, and so great was the call upon him that his journal shows he preached most of the time, when able, three and four times on the Sabbath, as well as Saturday night; and everywhere the people enjoyed his ministrations. Thus he labored for ten years in the counties of Cocke, Sevier, Jefferson, Greene, and as far as Washington, Blount, Knox, Monroe, and McMinn, in East Tennessee, a great portion of the time in the midst of religious excitement. I have often known him to

be sent for, the distance of eight and ten miles in the night, to visit and pray for wicked persons who were on the point of dying. In the fall of 1832 he removed to Giles county, Tennessee, and settled on Bradshaw Creek, and there, and in the surrounding country, his labors were industriously dispensed for three years and six months, when he removed to Nashville, in March, 1836, where he labored in the city and surrounding country until his health failed. In 1851 he came to my house, in Coosa county, Alabama, when, his health being somewhat improved, he resumed his place in the pulpit, and continued to preach and teach in Coosa and Talladega counties until a short time before his death, in 1853. He was ordained a deacon by Bishop Soule, at the Conference at Pulaski, 1834.

Perhaps no local preacher of his day performed more labor and accomplished more for the Church than did he. The seals of his ministry were everywhere in the section where he labored, and in this he accomplished his mission, which was to do good and save souls. His person and presence were imposing, his dress always tasteful and neat, his manners easy, simple, and engaging. His conversational powers had been cultivated with care, and enlisted the attention of any circle in which he moved, especially for the chaste, moral tone he always maintained.

In the pulpit he interested most. The plan



of life and salvation was his *Magna Charta*, and he presented it in a style so simple, so easy of delivery, and in such terse language, as always to interest his hearers. Without being boisterous, he was ardent and animated in presenting the great truths of the gospel, its invitations and warnings. His expositions of Christian experience were mostly in accordance with his own, which was full and deep. He seldom preached that he did not get happy. He possessed a large share of moral and physical courage, and was bold to expose and denounce sin in its various forms. He reproved and rebuked "with all authority"—was jealous of the honor of his divine Master, and would never allow a reflection upon his character to pass unnoticed. Being a public man, and much about the court-house, where he had frequently to reprove men, the wicked and drunkards got up a persecution against him, and tried hard to crush him. They went so far at last that in one of their drunken revels they made up a challenge to my father to preach in the court-house in Newport, from Jeremiah xxv. 27, 28, which they contended not only authorized, but enjoined drinking and drunkenness. He accepted and preached, by previous announcement, to a large concourse of people. Some of the party were present, but the ringleaders stayed away. I remember well the occasion and the interest I felt, in common with oth-

ers, at the result, and it appeared to me that the Divine Being gave his servant grace, light, and utterance for the time. It resulted in the complete vindication of the economy of God, as the moral Governor of the universe, and the contempt and confusion of the drunken committee.

In his old age he wrote a good deal for the *Advocate*, and left, at his death, many written sermons and essays on religious subjects, besides a diary, running through many years of his Christian life, rich in Christian experience and full of encouragement and caution to his descendants. These were bequeathed to me, and I prize them as a rich legacy indeed.

His excellent wife, Betsey Chelly, was the daughter of Colonel Thomas Gray, a prominent lawyer from North Carolina, of a high order of intelligence, and well cultivated for the times in which she was brought up. In early life she was gay, but embraced religion about the time her father and husband did in 1812, and immediately attached herself to the Methodist Episcopal Church, in which she lived a consistent, intelligent, faithful Christian to the day of her death, in July, 1850, aged sixty-eight years. Her influence was decided, and her efforts unceasing, in the interest of the Church. How many weary Methodist preachers partook of the bounties of her table—at which she presided with womanly dig-

nity and grace—and rested and refreshed themselves under the method and arrangements of her hospitable roof, will never be known here, but their name was legion. Quiet, modest, amiable, and kind in her disposition, educated, with fine taste for reading, industrious and methodical in her household, she found time for the gratification of her desires for reading, meditation, and prayer, which she observed with scrupulous care, and the dedication of her powers to the service of God and the Church. It is not to be wondered at that she developed a deep piety and a Christian character to be admired and emulated. The consequence was a wide-spread influence upon all classes of society, which was wielded in doing good to the Church and the world. When her husband was from home she did not hesitate to conduct family prayers—not a hurried, formal affair, but a solemn, devotional one. She was highly gifted in prayer, and frequently have I known her to get happy at this altar, and shout the high praises of God, telling her children how good religion was, and how anxious she was to see them converted.

She was truly a companion and helpmeet to her husband. Going with him in their early married life into the round of gayety and pastime, she embraced religion about the time he did, and went with him heartily into the performance of Christian duty; and in sustaining him in his labors and

trials, in which he was much from home doing the Master's work. In the dark hours of adversity she stood firmly upon the rock of her confidence and saw the storm pass, until the bright rays of sunshine shone upon her. But you knew her in the maturity of her Christian character upon earth. Yes, you knew her when she was truly a mother in Israel, and as a representative woman of the Church. She dispensed the hospitality of her house and table to and waited upon such servants of God as Asbury, Whatcoat, McKendree, Roberts, George, Selah Paine, Frederick Stier, Malone, Lewis Garrett, James Axley, Lewis Hobbs, John Devar, George Ekin, James Cummings, Thomas Stringfield, Elbert F. Sevier, Jesse Cunnyngham, John Henninger, William S. Manson, John Haynie, George Askin, Josiah B. Dougherty, Jacob Hearn, Douthet, and many others. During the time John A. Granade traveled in East Tennessee, in 1800 and 1801, he was frequently at my father's house—though it was before my father's conversion, and before I was born. I have often heard my mother speak of him, and of his being at her house—of his deep piety. Indeed, she said he spent so much of his time in the woods, in prayer and meditation, that he was called, as Redford says in his notice of him, "the wild man," and by some, "the crazy man." He certainly made the most profound impression upon the public mind,

as a minister—from what I heard the old Methodists say who recollected him—of any other minister who ever labored in that country.

But I am wandering. I commit the character of my dear blessed mother to you. Her memory is precious to me; her prayers for me, when a boy, are yet remembered, and I look forward with fond confidence to the reunion with her and my blessed father on the bright fields,

“Where sweeter flowers than Eden bloom,  
Nor sin nor sorrow know.”

We also subjoin extracts from several letters from William Garrett to his brother Lewis and the Rev. Mr. Hobbs :

[Copy of a letter from William Garrett to his brother, the Rev. Lewis Garrett. There is no date to the copy, but it was written about the close of 1812, as the prompt answer to it bears date 7th January, 1813.]

MY DEAR BROTHER:—I wrote you a letter some weeks ago which I was anxious you should receive, and to which I was extremely anxious to receive an answer. Father Asbury and others who saw you at the Conference, have informed me you received it. I feel confident you have answered it, although I have not yet received it. I am sorry, my brother, we have been such strangers to each other for these seventeen or eighteen years, and am sorry for myself that I have not

endeavored to keep up a communication with you by letter, seeing I have not seen you for so long—never since we parted on the hill in the environs of Lexington. I have passed through a variety of scenes since that day, to which you are a stranger: so have you passed through many entirely unknown to me. Yours, I apprehend, have been those of solid pleasure. You have been laying up treasure where moth doth not corrupt. You have been laboring for the glory of your royal Master and for the good of mankind. You have been, no doubt, endeavoring to discharge your duty to your God and your fellow-creatures, and can now console yourself with the blessed reflection that you have a place prepared for you, an inheritance in the eternal world with the faithful. It is far different with your brother, I mean in the flesh—for I am not fit to be called your spiritual brother. Different desires have been in his heart; different conduct has marked his fleeting moments. How true is the observation of the great apostle of Jesus: “The light shineth in darkness and the darkness comprehendeth it not.” How have I been enveloped in darkness amid the shining of the gospel! How have I been blinded! How have my thoughts, my attentions, and my affections been engrossed by the concerns of this world! I am in darkness yet; yea, I am in the valley of the shadow of death; but a ray of light hath

beamed across my path, and caused me to reflect on my situation. Some years of my life, after I saw you, were as a dream, spent in a round (so far as I had the means) of careless pleasures. I was young and giddy. The latter part of my life has been marked with industry in worldly pursuits. Having a family that I loved, I was anxious to make ample provision for them, and in doing this I forgot, nay, I never thought of the duty I owed to my Maker, to the bountiful parent of all good. I held ingratitude to friends, to those who have been friendly and to whom I owed obligations, to be amongst the blackest of sins; but never, till lately, discovered my great ingratitude to the great Author of my being, my preserver, my benefactor. My table has been spread with blessings and comforts, I have been blessed in almost all my pursuits, and I have been ungrateful enough to attribute my success to my own exertions and industry. I have been ashamed of religion, and thought lightly of it. Nay, my brother (I hope God will forgive me, and am sure you will), I have been ashamed to acknowledge you as my brother, because you were engaged in the pursuits you have been. From the days of my infancy till within five weeks ago I never bowed my knees before the God of all, to ask his protection and forgiveness. I have frequently had ~~impressions~~ that I ought to live a religious life,

and thought I would endeavor to have religion before I died, but have generally put it off, sometimes for one year, sometimes for two years, and oftener to the latter end of my life. For some months past I have felt strong impressions on the subject, but in my mind I wanted to put it off till I had finished the troublesome and arduous business I am now engaged in; but, in answer to this resolution, have found the following texts of Scripture would flash across my mind: “Now is the accepted time; now is the day of salvation.” “My Spirit shall not always strive with man.” “Seek ye the Lord while he may be found; call ye upon him while he is near.” This caused me to pause, to reflect, to think on the shortness of this life and how fleeting and transitory are its enjoyments. All is vanity, and our life is but a span; our souls are immortal, and must shortly launch into a never-ending eternity.

“My hopes and fears start up, alarmed,  
And o’er life’s narrow verge look down  
On what a fathomless abyss,  
A vast eternity.”

It was now, my dear brother, that my sins rose up in judgment against me; it was now I discovered the black catalogue of crimes, many, very many of which had been by me forgotten; and among them the ingratitude I have been guilty of to the Parent



of all good is not the least. I, to be sure, have not been a drunkard—I have been honest with my neighbors, and have endeavored to do my duty to them—but I have been a slave to passion; I have been a swearer, a Sabbath-breaker; I have trampled under foot the laws of God, and repaid all his goodness with ingratitude. My heart condemns me already; it tells me I am not fit to appear before my Creator—hence nothing but the thread, the uncertain thread of life, keeps me from destruction; for, was I this moment ordered into his presence, it would be needless to pronounce my sentence—my own heart would condemn me. This is the situation I am in at present. I am tired of sin, I want to “cease to do evil, and learn to do well.” My heart is hard—I want it melted down; I want it changed; I want to be renewed in the inner man; I want to be born again of the Spirit; I want the love of my Redeemer in my heart; I want a knowledge of my sins forgiven; I want my heart cleansed of sin—I want the love of the Redeemer of sinners to take possession of it; I want to feel his forgiveness and his love, and want to be in heart a Christian. I do not want the form—the shadow of religion—I want reality; I want the substance—but alas, alas! how can I obtain it? I am almost ready to conclude I never shall. My heart panteth for it as the traveler panteth after the cooling water-brook. But,

alas! my heart is so base, so unclean, that, was it not for the promises held out to those that seek the Redeemer, I should give up the pursuit. My heart tells me, if I sincerely believed in Christ as a Saviour and Redeemer, I would have different feelings—yea, that my sins would be forgiven. I do believe this, but my belief must surely be a mere historical belief. Faith and grace must surely be the gift of God—will it ever be given to me? Shall my sins be blotted out, and shall I be numbered amongst his servants? Sometimes I fall before him and say: “Lord, I believe; help thou mine unbelief!” Sometimes I despond; sometimes my heart feels a little softened, and I have faint rays of hope that Jesus will pity me and pardon my sins. This, my brother, is the situation I am in at present. I long to see you, but as I cannot, let me, I beseech you, hear from you—advise me. Have you, my dear brother, have you remembered the request I made of you when you was first setting out from Kentucky? And when it goeth well with thee, my friend, remember me, and unto Jesus send thine earnest prayers, that I may rightly prove the length, breadth, depth, and height of his blessed love. I hope you have remembered it, Farewell.

W. GARRETT.

To the above letter the Rev. Lewis Garrett re-

plied, under date January 7, 1813, giving good instruction and encouragement, and assuring his brother of his prayers and sympathy. This letter appears to have assisted the penitent, as the letter of reply, of which the following is a copy, shows:

MY DEAR BROTHER:—Yours of the 7th of January is received. The strong testimony you bear to pure and undefiled religion fills my heart with joy. O how delightful to have the smiles of Heaven—how sweet the intercourse! How full of joy the heart that feels the love of the Friend of sinners, the Redeemer of a lost world, flowing in his heart! How sweet, how delightful, the anticipation of a happy and joyful hereafter and a blessed immortality! When these thoughts flow through one's mind the pursuits of this life sink down to nothing, and the affairs of the eternal world are only thought of. W. GARRETT.

[Letter from William Garrett to his brother, the Rev. Lewis Garrett, announcing his conversion.]

SUNDAY, January 17, 1813.

MY DEAR BROTHER:—I do hope and believe I have found Him of whom Moses and the prophets did write. The good Samaritan has passed by, and has poured in the oil and wine of his love into my soul. I have sat down under his shadow with *great delight*, and his fruit is sweet to my taste.

“His ways are ways of pleasantness, and all his paths are peace.” I love the Lord—my soul doth magnify him, and my heart doth rejoice in God my Saviour. I love all his people, and, in a most particular manner, all those who are his sincere followers. I have no bitterness in my heart—no malice, no hatred, no ill-will at any of the human race. My mind is placid and serene. I am no longer a slave to passion, to swearing and profaneness, to base desires. I want not the riches, the wealth, and honor of this world—I want to be rich in grace, and in my Redeemer’s love. And now, my brother, I can attest the truth of what you long since wrote me : that I never would enjoy substantial happiness in this world until I experienced the spirituality of pure religion.

I want to see you very much, and was it not that I am so much engaged in business, which so loudly calls for my attention, I should have, before this time, come to see you. On the 6th, 7th, and 8th days of March there is to be a quarterly-meeting in this neighborhood. The harvest will be great, the laborers but few. Can you not come and favor us with some of your labors? Our Master has kindled a fire here; come, my brother—do come—and perhaps he will make you an instrument to blow it to a flame. Many here want to see you. My little family, and all their connections, join me in an earnest request that you will

come. Our hearts are knit to you, not so much from our being connections in the flesh, as from the sweet love and affection they bear to those who are the true and faithful followers and servants of our Lord and Saviour Jesus Christ.

. . . . . Peace and happiness be with you to the end of your days, and may you then go to enjoy the rich reward of your labors. Your brother, with sincerity, W. GARRETT.

Early in the spring of 1813 Mr. Garrett descended the Mississippi River with eight boats loaded with supplies for the Government. While in New Orleans he made the acquaintance of the Rev. Lewis Hobbs, at that time a missionary to that city. Their Christian communion and personal intercourse brought them close together. Mr. Garrett found time, amid the cares of business, to attend pretty constantly upon his preaching, in which he was much comforted and assisted in his spiritual feelings. On the 24th of July, 1813, Mr. Garrett wrote the Rev. Mr. Hobbs from Washington City, as follows :

WASHINGTON CITY, July 24, 1813.

DEAR BROTHER :—I arrived at home in good health that day month after I left you in Orleans, having spent nearly a week with my brother in West Tennessee. When I arrived I found that General Helm, the Navy Agent of that place, was

dead, which occasioned me to come here to settle my accounts and receive the money for the property I delivered in New Orleans. Although I have passed through many dangers and difficulties, had much to harass and perplex me, yet I have been supported, and have enjoyed many sweet hours. This is Sunday, and I have just returned from hearing a sermon preached by one of the chaplains of Congress, in the Capitol. He is, I believe, a Methodist. His text was: "This day shalt thou be with me in paradise." I thank my God I had a sweet, a delightful, foretaste of the joys to come. My soul received this day its daily bread—it has been refreshed with the sweets of the love of the blessed Jesus. My soul was filled with peace and joy indescribable. O may I prove faithful; may I hold out to the end; may I always see riches, wealth, and the gayety of this world in their proper colors; may I always have a mind of humility, a heart to love my God!

I am here at this superb edifice, and amongst those whom the world calls great; but this grand building, and those who occupy it, will crumble into dust. But the Lord endureth forever, and those who love and fear him shall enter the gates of the celestial city—the paradise of God—and feast on the inexhaustible riches of his love, and drink of the river of the water of life forever and forever. O may we prove faithful—may we enter there!

Farewell, my brother! May the kind hand of Heaven support us through this troublesome world. May we prove faithful, and hold out to the end; and may the Friend of sinners—at the close of the last trying scene—sweetly whisper in our ears, “This day thou shalt be with me in paradise.”

W. GARRETT.

The Conference at Fountain Head was very interesting, inasmuch as it was the first session after the division of the old Western Conference; and, beside, some of the proceedings would strike many of the present generation with a degree of surprise.

A resolution was submitted by Learner Blackman, and adopted by the Conference, disapproving of unordained preachers solemnizing the rites of matrimony.

The following resolutions were adopted :

“*Resolved*, 1. That no married man admitted into this Conference in future is to have any claim on the Conference for more than a single man’s quarterage, till he has traveled four full years; nevertheless, if he can collect it on the circuit where he may be appointed, he shall have his allowance according to the general rule, provided this resolution shall not affect those who shall be reādmittēd that have graduated.

“2. That no preacher who is admitted among

us as a single man, that marries before he has traveled four full years, shall receive more than a single man's allowance till his four years have expired."

The following entry may serve as a specimen of the action of the Conference in several cases :

"Leven Edney, recommended from Nashville Circuit; his character examined and approved, Learner Blackman being security that he'll set his slave free, when practicable."

When "practicable !" So many others promised and gave "security," but in few instances it was ever found to be practicable. The Church took action, and made rules for the government of slaves and slaveholders, and still the habit of holding slaves increased all the time. Indeed, it was *impracticable* to free those in bondage, so that the rules and regulations concerning slavery had no marked effect, only to prejudice many families against the Methodist Church. The laws of the States regulated the relation of master and slave, as a civil institution, and the Constitution of the United States and of the Southern States guaranteed the right of property in African slaves, and it was fruitless for the Church to attempt to contend against the General and State Governments.

The numbers in society was reported as follows :



	White.	Colored.
Holston District.....	5,794 .....	541
Cumberland " .....	4,145 .....	327
Nashville " .....	5,331 .....	601
Wabash " .....	2,909 .....	283
Mississippi " .....	836 .....	190
Illinois " .....	1,365 .....	75
Total.....	<hr/> 20,380	<hr/> 2,017

This table does not agree, in several particulars, with the statistical reports as published in the General Minutes. In the summing up of the aggregate of members there is a difference of some 300. Yet, with a membership of nearly 23,000, and 58 traveling preachers, and a large force of local preachers and exhorters, it is evident that the Tennessee Conference made a very respectable showing. But what has been accomplished in fifty-nine years? The little one has become a thousand, and this fair daughter of Methodism has become "the mother of Conferences!" In all the vast West, Tennessee Methodists and Tennessee preachers are known and appreciated.

The years 1811 and 1812 were remarkable for the number and terror of earthquakes in the West. The convulsions were frequent, and continued through several months. The earthquake of New Madrid, Missouri, on the Mississippi, was the most important that ever occurred in this country of which we have any record. Humboldt remarks

that it presents one of the few examples of the incessant quaking of the ground, for several successive months, far from any volcano, over an extent of 300 miles in length. From the mouth of the Ohio to that of the St. Francis rivers the ground rose and sunk in great undulations, and lakes were formed and again drained. The surface burst open in fissures from which mud and water were thrown as high as the tops of the trees.\* About the same time, a brilliant comet appeared in the heavens and strange lights were seen, and there were rumors of wars with the Indians and with Great Britain. These signs in the heavens, the shaking of the earth, and the dreadful alarm of bloody conflict, produced in many places great consternation, and the people shook and were convulsed as was the reeling earth beneath them. Many fled from their own homes and sought safety and refuge with their Christian neighbors. The preachers were everywhere implored to preach and to pray for the people; there was a great awakening among the inhabitants, while men's hearts failed them, and their knees smote together with fear. Such is poor, guilty human nature—the preaching of the gospel, the proclamation of mercy through Christ, the goodness of God, fail to bring men to repentance; and then, when judg-

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\* *New American Cyclopedia.*

ments come, they tremble and fear, and, like the wicked in the last day, call for rocks and mountains to hide them from the face of God. How much genuine piety results from this state of things, is not for man to determine; but it is evident that when the alarm is over, and the apparent danger is past, many turn, like the sow that was washed, to wallowing in the mire. No one will say that these fears did not lead thousands to repentance, but still the record stands: "If they hear not Moses and the prophets, neither will they be persuaded though one arose from the dead."

In 1833, when there was a grand meteoric shower in the United States, the Tennessee Conference was in session at Pulaski. "The falling of the stars," as it was called by many, produced the most profound sensation with the multitude. Sinners trembled and saints shouted. Two neighbors living on the same street were enemies, and for months had no intercourse; they met and passed on the street, and failed to recognize each other, or exchange the common civilities of life. Mr. S., being awakened by the alarm given by some servants, sprang from his pillow, and, looking out, saw, as he supposed, the heavens on fire. His first thought was: "This is the judgment-day, and I am not ready; I am not at peace with Mr. A." So, with hurried steps, he approached the door of *his* neighbor, and cried out: "Sir, the judgment

is here. Arise, and let us make friends, before we appear at the dreadful bar of God." Here was a man, unmoved by the word of God and the teachings of the Holy Spirit, who trembled in view of his trial at the judgment-seat of Christ. So it will be in the last time when it shall be found too late for repentance.

Goose Creek Circuit was formed in the fall of 1810, and appears in the General Minutes of 1811 for the first time: It took its name from a large stream of water that empties into the Cumberland River miles above Gallatin. The country is very fertile, and was settled at an early day, and has always been noted for the industry and good morals of the citizens. Here Methodism was planted in early times, and here it took deep root and spread its branches abroad. Here Page and McGee, and many other eminent men, preached the gospel. Here John Carr and William Carr, and the Henrys, lived and honored their Christian profession. Here the Parkers—Nathanael and John—local, lived and preached, and here the Church still maintains her stronghold. The first church built on Goose Creek is thus described by Mr. John Carr, in *Early Times in Middle Tennessee*:

"I will now give you a sketch of the first meeting-house that was ever built upon Goose Creek. In fact there was none in all that section of the country for many miles around, when the great

religious excitement took place in 1800. Our dwelling-houses were too small to hold the large multitude of people that flocked out to meeting. At that time the Methodists and Presbyterians were almost a unit; they could not tell which shouted the loudest. We determined to build us a house to worship the God of our fathers in. We had a meeting, purchased a piece of ground on a beautiful eminence, convenient to a fine spring. We appointed a day to get the timbers to build our house. When the day arrived, it was wonderful to behold the multitude of people that came out—wagons and teams, choppers and hewers. There could not have been less than forty or fifty men on the ground. By evening we had collected timber to build a large house; and in the evening we laid the foundation; and it was proposed that we should have prayer before we parted. We knelt down around the foundation of our building, and prayer was offered up to God in a most solemn manner, that our efforts might be blessed, and that the house that we were building to worship God in might be the spiritual birthplace of many precious souls. When we arose from our knees, I was requested to name the house. I saw such a spirit of brotherly love and union between the Presbyterians and Methodists—for there was no other denomination that assisted in getting the timber together—I told them we would call it

UNION. The whole assembly gave in to it cordially. We went on, and in a short time put up a large, roomy meeting-house.

“The Presbyterians had no regular preacher of their own denomination. Parson William Hodge, an excellent man of God, and a great friend to the revival, had removed to the country the year before, and had settled near where Gallatin now stands. The Presbyterians in the neighborhood of our new meeting-house gave him a call to come and take charge of them as their pastor, which call he accepted, and immediately came on and organized a Church. There were some eight or ten excellent families round about there that were Presbyterians. He preached to them regularly two days in each month, and sometimes oftener. I stood clerk for him two years. The Methodists also had regular preaching there for some length of time. Parson Hodge became so taken with our class-meetings that he told me he wished to introduce something similar among his people, and asked me if I would assist him in it. I told him that I would with pleasure. He said that it would not do to call it class-meeting: that there were some old hard-shell Presbyterians among them that would not stand it; so he appointed a prayer-meeting on Sunday morning, commencing at about eight or nine o'clock. After singing and praying, he came and whispered to me, requesting me to

take one side of the house and examine the people, and he would take the other. It was to be understood that the doors were not to be closed; but before we got half through with our examination, the mighty power of God came down among the people. The shouts of the people were so loud and long that it stopped our examination. Upon the whole we had a glorious class-meeting, and the old brethren were greatly delighted with it. The next time that he came there we proceeded in a similar way. Before we had gone very far in our examination, up jumped an old hard-shell Presbyterian, and said that he never would submit to such a course—that they might as well join the Methodists at once—that he called it class-meeting, and did not approve of it. This broke up old Brother Hodge's Presbyterian class-meeting, though, I believe, sorely against his will, for he was a great friend to Methodist class-meetings. He had but two elders in his Church—David Henry and John Trousdale, a couple of excellent men of God. Parson Hodge then made application to me to serve as an elder in his Church: he thought that it would make the union stronger. It was clearly understood that I was to stand as a Methodist. I did not much like the idea, but told him that I would think about it. At that time I was class-leader of a large society. Shortly afterward, Brother John Page came

around; he was our Presiding Elder. I named to him the request Brother Hodge had made of me, to become elder. I reckon that I never shall forget the talk that Page gave me. Page was a man that possessed a great deal of shrewdness and originality. He observed to me: ‘Brother Carr, a lazy man is always sure to do a good day’s work abroad—first clean your own corn-field, and see that you keep it clean; and then, if you have any time to spare, go over and help your neighbor.’ The next time that I saw Parson Hodge I told him that I reckoned it would not be advisable for me to act as elder. I did not tell him what Page had said, for I believe that they loved each other as brothers should in Christ.

“Parson Hodge preached two years to his congregation at Union, and then told them that he would have to leave them. He strongly recommended them to attend closely to the preaching of the Methodists, and if he could, he would send them another preacher. They were close attendants on our preaching; and after the lapse of six or nine months, several families made application to me to know if they could join our Church as Presbyterians—that they were willing to conform to all the rules and regulations of the Methodist Church; and if they ever had it in their power, and wished to do so, they could go back to their own Church. I told them that I would talk with



Brother Page, our Presiding Elder. I saw Brother Page and named it to him; he told me to take them all into the Church that wished to join. Old Brother David Henry, one of the elders, and his family, Brother John Trousdale, another elder, and his family, two families of the Stevensons, and several of the Cathey family, and several others, came forward and joined the Methodist Church; and not one of them ever returned to the Presbyterian Church. Two or three of the Catheys, and about the same number of the Stevensons, afterward joined the 'schismatics.' There could not have been less than twenty-five or thirty that continued in the Methodist Church, and they were most excellent members. Old Brother Henry has a son yet living on Goose Creek, who is the father of Colonel John Henry, one of the most popular local preachers we have in Sumner county. John Trousdale's oldest son, William, became a Methodist preacher. I just mention these circumstances to show you how we got along fifty-odd years ago.

"About that time camp-meetings commenced in this country. We built a large encampment, where the tribes of God's people came up to worship.

"Our expectations were fully realized when we laid the foundation of our house, for it became the spiritual birthplace of hundreds of precious souls. We had a set of excellent men of God who la-

bored faithfully in that day. There were John and William McGee—one a Presbyterian and the other a Methodist—who stood shoulder to shoulder together, and warned the wicked to flee the wrath to come. There was Alexander Anderson, whose name should never be forgotten—a man of the first order of talent: he was a Presbyterian preacher. He and John Page were two great instruments in carrying on the work at Union Camp-ground. There were Charles Ledbetter and Hubbard Saunders, who used to labor faithfully with us at our camp-meeting. Brother Ledbetter had two sons that became itinerant preachers; I believe that their names were Rufus and Willie; if I am not mistaken they both professed at Union Camp-ground. Camp-meetings were kept up annually there for a number of years. William McKendree, who was afterward Bishop McKendree, was our Presiding Elder, if I mistake not, in 1806–7. It would be useless for me to say anything about his talents or of his preaching. He was then in the prime of life. His gentlemanly deportment and Christian humility drew the attention of thousands, and his sweet, shrill voice, attended by the blessing of the Spirit, pierced the hearts of many that heard him. I well recollect upon one occasion, at a camp-meeting at old Union, where there was an immense concourse of people, he took the 11th Psalm for his text. He pro-

ceeded on with his discourse; the congregation was greatly interested. When he came to that part of the Psalm that read, 'Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup,' the mighty power of God came down upon the congregation, and the excitement became so great, and the cries of the distressed so loud, that he could not be heard, and the old elder sat down in his seat with heaven pictured in his face, giving glory to God. It will never be known in time the amount of good that was produced from that faithful preaching, or the number that professed religion on that camp-meeting occasion.

"We were favored with the labors of Learner Blackman, that excellent man of God, of whom I have spoken in a former chapter. He was instrumental in turning many from darkness to light."

This chapter is concluded by copying from the General Minutes the memoirs of two promising young men who fell in the early years of their ministry :

"William Young was a native of Washington county, Virginia, born May 16, 1786. He became seriously inclined in 1805, and through the instrumentality of the Methodists was powerfully converted to God. In 1807 he began to exhort his fellow-sinners to repentance; and in the fall of the year 1808 he was admitted into the traveling

connection, at the Conference held at Liberty Hill.

“December 17, 1811, riding down the Ohio River from Cincinnati to North Bend, facing an extreme cold wind, he caught a violent cold, which affected his previously injured lungs, throwing him into a hectic fever, which terminated in a pulmonary consumption, by which, on the 20th of July, 1812, he changed worlds, and I have not a remaining doubt but he now shouts in glory. William Young was naturally of a strong mind and very retentive memory, capable of great improvements. Though his manner of preaching was injurious to himself, and not graceful to his hearers, yet he was so pious and humble that good men loved him, and so meek and courteous that non-professors loved his presence and yielded to his conversation; and while able to travel, he was one of the most useful men we had. He never traveled a circuit without a revival; by his prayers of faith, and visiting from house to house, he effected what others often leave undone with splendid talents. A continual growing anxiety for the salvation of souls no doubt laid the foundation for his death, and then hastened his dissolution.

“Sometimes dejection of mind depressed him in his last illness; and deep anguish of body made him manifest signs and express fears that he lacked that degree of patience and resignation

which was his privilege. Being greatly emaciated, he lamented the loss of those wonderful displays of divine love he had enjoyed while in health and animal spirits; but to the last he would pray, clapping his hands and shouting praises, notwithstanding his physician, cough, and friends all forbade him.

“Three days before his death he rode half a mile to a newly-laid-out camp-ground, where the people had been adjusting their tents, and were waiting the service. He viewed the tents, surveyed the stand, looked round on the people, and burst into tears; turning his horse, he uttered these words: ‘I am done with these things now—I shall be at camp-meeting no more.’ So it was, for before the meeting closed he expired.

“I have observed that some of our most useful young men are called off before the flower is well blown. These providences are mysterious. Relations, congregations, and circuits mourn the loss; but we have no reason to mourn—they are taken from the evils to come. Let us rather follow their example, emulate their piety and usefulness; for it may be the will of Him who doeth all things well to call the most unexpected among us. Then, O then, let us be prepared!

“John Crane was born in 1787, in a station called Eaton’s Station, about two miles below Nashville, in Tennessee. Lewis Crane, the father

of John Crane, was among the first settlers in Cumberland, and likewise among the first-fruits of Methodism in this part; hence we may calculate that John Crane, though born in troublesome times, occasioned by the Indians (born in a fort, where there were fears entertained, at times, that all the inhabitants of Cumberland would be massacred by the merciless savages), was early taught the fear of the Lord. At six years of age he appeared to be under the influence of religious impressions that he never altogether lost. At twelve years of age he was one of the subjects of the great revival in Cumberland, at which time he experienced a clear manifestation of the love of God in the pardon of his sins.

“He was certainly among the most remarkable youths of his age, for, when only twelve years old, he frequently exhorted the people of his acquaintance, and others, to turn to God and seek the salvation of their souls, and with no small effect, for the tears were frequently seen to start from their eyes while this amiable boy was (like young Samuel) speaking for the Lord. At the age of twenty he was admitted on trial in the traveling connection, and in 1807 traveled six months on Holston Circuit, and the other six months on French Broad, where he was honored and blessed of God; for he was made an instrument to bring many to the knowledge of salvation, by faith in Jesus

Christ. In 1808 he was stationed in the State of Ohio, on Deer Creek Circuit, where he met with the approbation of the preachers and people, and we have reason to believe he was the means of doing much good. At the Conference at Liberty Hill, for 1809, he was admitted into full connection and ordained deacon, and that year was stationed on a new circuit in Upper Louisiana, in the fork of the Mississippi, where he had the honor of doing the work of an apostle, in some sense, in planting the gospel, and raising a Church in the wilderness.

“In 1810 he rode Cold Water and Missouri Circuits together, where he had frequently to swim his horse across the Missouri River; but he endured hardness as a good soldier of Jesus Christ.

“In 1811 he was ordained elder, and stationed on Green River Circuit, where his name will long be precious, and recollected with pleasing emotions of love and gratitude.

“In 1812 he was stationed on Duck River Circuit, where hundreds flocked to hear him preach, by night and by day, while the earth seemed to be shaken to its very center by the repeated shocks of earthquakes.

“He continued to travel and preach till the end, or near the end, of January, or about the first of February, when he ceased from overmuch fatigue,

and a very severe cold, which terminated in an inflammation of the lungs, and about the 14th of February death sounded the retreat. He died at the house of Mr. Mitchell, on Duck River, with much confidence in the Lord.

“Not long before he expired he died away, and it was thought his spirit had fled, but in a little time he revived, and cried out: ‘What hath brought me back? I have been on the very margin of heaven!’ About three hours before he left the world his father arrived. He said: ‘O father, I love you, but I have a Father in the kingdom of heaven; I shall soon be with him—I have not a doubt of my acceptance with God. My body will soon be laid low in the dust, but this mortal shall put on immortality.’ He exhorted the people around him to meet him in heaven; while he, with calmness, bade them a last and long farewell.”



## CHAPTER VII.

The year 1812 important in Methodist history — Local preachers ordained—Edward Hall—B. Woods—Richard Cope — James Mallory—Robert Davis—James Bibb—James Rucker—P. Allen—John Harper—J. Carter—L. Dawson—R. Johnson—John Gossett—Andrew Bailey—John Nixon — Roaring River—The slavery question: Rules concerning it—Benjamin Malone—Winn Malone and Sons—Z. Witten—Jesse Hale—James Porter—John Allen—Isaac Conger—The support of the Bishops and other itinerants—Small salaries—The example of the fathers—Mitchell, Newberry, and Bruce: their meetings and sermons—Stone's, ~~River~~ River Circuit—Conference at Rees's Chapel, October 1, 1813—Bishops Asbury and McKendree present: the latter presides—The business of the Conference confined to a few points—Location of Rees's Chapel—Williamson county Methodism, churches, and camp-grounds—The Sneed and other families—The opening of Conference—Preachers admitted on trial: into full connection—Local preachers ordained—Address to the Southern Districts—Numbers in Society—Stations of the preachers.

THE year 1812 was an important epoch in the history of Methodism in Tennessee, hence we linger, that nothing of importance may be lost. Returning to the session at Fountain Head, it will

be seen that Edward Hall, Benjamin Woods, Richard Cope, and James Mallory, from the Red River Circuit; Robert Davis, James Bibb, and James Rucker, from the Nashville Circuit; Pines Allen, from the Richland Circuit; John Harper, from the Elk River Circuit; David Munsey, from the Clinch Circuit; Joseph Carter, from the Nolichucky Circuit; and Larkin Dawson, from the Dixon Circuit—local preachers—were, in addition to those already mentioned, elected and ordained deacons. Richard Johnson, from the Goose Creek Circuit; John Gossett, from the Red River Circuit; Andrew Bailey and Simon Carlisle, from the Roaring River Circuit; John Nixon and John Akins, from the Duck River Circuit—local deacons—were elected and ordained elders.

Among these local ministers there were several who were men of talents and great usefulness. Richard Cope lived to an advanced age, and died near Fountain Head, where his remains await the resurrection of the just.

James Mallory settled in Montgomery county, and belonged to a numerous family. Those who have traveled in Montgomery county will call to mind Mallory's Meeting-house and Camp-ground, where many souls were brought to Jesus.

Robert Davis was a most exemplary Christian and devoted minister of the gospel. He lived to

old age, and left a good testimony. He resided many years in the town of Franklin, Tennessee, and was known to all the preachers who were stationed in that place, and who traveled the Nashville Circuit from 1812 up to the time of his death. His grandson, Dr. W. P. Hayes, has furnished the author with the following statement from the pen of the Rev. Mark L. Andrews. Mr. Andrews says:

“Your grandfather, the Rev. Robert Davis, was born in the county of Lunenburg, Virginia, on the 21st September, 1771, and departed this life in great peace on the 26th March, 1857, in Williamson county, Tennessee.

“My acquaintance commenced with him as early as 1814, at which time he was teaching school in Franklin. I was a student of his. I knew him personally, from that time to the day of his death, and a better man, I think, I never knew. He lived in my family the greater portion of the last eleven years of his life. He was quiet, affectionate, and retiring, and as pious as any man I ever knew, and was remarkably patient under the trials and ills of life. He doubtless rests in peace in a brighter and better world.

“Your grandmother, Mrs. Eleanor Davis, was born in Virginia on the 8th November, 1771, and died in this county the 22d May, 1834.”

This is a brief record of a good man, who lived eighty-six years, and was a preacher for nearly,

or quite, fifty years. But the righteous shall be in everlasting remembrance.

James Bibb removed to Madison county, Alabama, where he died about the year 1826. He was a noble specimen of a gentleman, a useful preacher, and exerted a happy influence in his new home. He was clerk of one of the courts in his adopted county, and was a man of great popularity. He was the Secretary of the District Conference by which the author was licensed to preach, and the document yet in his possession bears on its face the names of "William McMahan, P. E.; James Bibb, Secretary." Mr. Bibb died in middle life, and in the strength of his manhood. His last moments were full of joy and triumph. Turning to his companion, he said: "Wife, I am going to heaven. Bring all the children with you, and we will live together forever." His posterity are still true to the Methodist Church.

David Munsey belonged to the family from which the Rev. William E. Munsey, D.D., descended.

Andrew Bailey was of a preaching family, and was, a portion of his time, in the traveling connection—a man of gifts, but of his declining years the author has no information.

John Gossett was a good man, and was connected with a good family, some of whom still live in Montgomery and Robertson counties.

Simon Carlisle has a history, which will be given in the appropriate place.

John Nixon traveled a short time, and retired to the local ranks; he was the father of the Rev. Thomas Nixon—a good man, and died in full hope of a better country.

Roaring River was an early circuit in Tennessee, and lay mainly east of Goose Creek, and took its name from a mountain stream that empties into the Cumberland River. The circuit extended to the mountains, and embraced the rich valleys lying on the Upper Cumberland and its tributaries. It has a thrilling history, could it be written.

The question of slavery was agitated, and called forth discussion. The Journal of the Conference contains the following minute :

“The slave rule was taken up according to postponement. Moved by Learner Blackman, and carried, that the words humanity and speculation be stricken out of the rule made by the Western Annual Conference, and the words justice and mercy inserted. L. B. directed to modify the rule according to the above amendment.

“*Nov.* 14.—Learner Blackman, who had been appointed yesterday to modify the rule on slavery according to the amendment, brought in and read the rule with said modification; and the rule thus modified was received by the Conference, as follows:

“ ‘*Tennessee Annual Conference*.—First. What method shall be taken with a member of our society that shall enter into the slave-trade, and buy or sell a slave or slaves ?

“ ‘*Answer*. Every preacher who has the charge of a circuit shall, upon information received, cite every such member or members so buying or selling a slave or slaves to appear at the ensuing Quarterly-meeting Conference, and submit his or their case to the judgment of said Quarterly-meeting Conference, who shall proceed to determine whether the person or persons had bought or sold such slave or slaves in a case of justice and mercy; and in case a majority of the Quarterly-meeting Conference judge they have not bought or sold consistent with justice and mercy, they shall expel every such person or persons.

“ ‘And in case the President of the Quarterly-meeting Conference shall differ in judgment from the majority, and think they have retained the person or persons improperly, he may refer his or their case to the ensuing Annual Conference. And if the person or persons think they are injured by the decision of the Quarterly-meeting Conference, such person or persons shall be allowed an appeal to the Annual Conference; provided they signify the same at the time of trial; and the President shall cause the minutes of said trial to be laid before the Annual Conference,

who shall judge and finally determine every such case.' ”

The above action requires no farther remark here, than that this was only a specimen of the ever-changing legislation of the General and Annual Conferences on the vexed question.

Among those admitted on trial in the autumn of the year 1812 was Benjamin Malone. He was the son of a worthy father, and belonged to a preaching tribe. It is proper here to introduce a brief sketch, furnished in part by a member of the family. Mr. Malone was a relative of Booth Malone, and the legion of Malones who are dispersed abroad in the West and South-west :

“Winn Malone, the father of Benjamin, was born in Brunswick county, Virginia, about 1760; moved to Barren county, Kentucky, in 1788; was converted in 1814, and died in great triumph in 1841. He became acquainted with Bishop McKendree during the Revolutionary war, having served in the same regiment with him. In 1800, when the Bishop came to Kentucky, Mr. Malone traveled thirty miles through the wilderness to meet him, conveyed him to his house, where the Bishop preached the first Methodist sermon ever preached in Barren county. Irregular preaching was kept up from that time, at intervals, until Barren Circuit was formed, in 1803, by James Gwin, when a society was formed, which met at

that house for preaching and class-meeting regularly until 1835, when Concord Church was built, about three-fourths of a mile from Mr. Malone's house.

“His wife, Mrs. Jane Malone, had joined the Methodist Church in Brunswick county, Virginia, about the year 1785, under the ministry of John Easter. She died a most triumphant death in 1847, after a connection with the Church of sixty-two years. Four of the sons of Winn Malone became itinerant preachers. The first, Benjamin, was born in Virginia in 1785, and died in great peace, in Indianapolis, Indiana, in 1856. He was a man of fine mind, and a powerful preacher. He traveled until disabled, when he studied medicine, which he practiced until his death. He labored seven years in Tennessee; in 1819 he was on the Lebanon Circuit. Green Malone, the second son, was born in Virginia in 1787, and died near Eufaula, Alabama, in the fall of 1860. He lived without reproach, and died in full view of heaven. Isaac Malone resides in Muhlenburg county, where he preaches as his health permits—having been compelled to retire from the itinerant work in consequence of physical inability. Thomas R., the youngest, was born in Barren county, Kentucky, November 31, 1810.”

The author adds that Thomas R. Malone has passed the most remarkable life of any one within



the bounds of his acquaintance. When a young man, he entered the traveling connection, and labored for years with acceptance and much usefulness—was a popular preacher and accomplished much good. He was stricken down with disease, and for twenty-five years he has been confined to his room, and most of the time to his bed. He has not walked a step, nor has he been able to feed himself, for twenty years, and most of that long period unable to turn himself in the bed. No mortal can conceive of the suffering he has endured; and yet he is patient, and resigned to the will of God, and is generally cheerful and happy in God.

Green Malone was once a member of the Tennessee Conference, but transferred to Alabama.

Zechariah Witten, admitted this year, had a short but useful career. He was converted in 1811, and, being persuaded that he was called to preach, he gave himself to the work of the ministry. He traveled Powell's Valley, Flint, and Vincennes circuits, and was finally appointed to Duck River; but, because of affliction, was unable to do the work. He fell May 18, 1815. His last words were: "I leave the world without trouble or sorrow."

Jesse Hale, who was admitted this year, was sent to Missouri, where he continued, except one year that he traveled in Kentucky, till the Mis-

souri Conference was organized, when he fell into the new Conference and labored as a faithful servant of the Lord Jesus Christ. Jesse Hale's name is familiar in the West.

James Porter was born in Washington county, Virginia, and entered the Conference this year. He traveled eleven years, and was a faithful servant of the Church. He labored in South-western Virginia, Kentucky, Illinois, and Tennessee (East and West), and finally located, for want of health. He died, as the author believes, in the State of Missouri. He was the brother of Thomas D. Porter (of whom more will be said in the progress of this work), and was connected with an extensive family, most of whom, in later times, were members of the Methodist Church.

John Allen, who was admitted from Red River and appointed to the Hartford Circuit, died during the year, according to the Journal of the Tennessee Conference, "in the triumphs of faith."

Isaac Conger was appointed to the Elk River Circuit, and desisted from traveling at the end of the year. He married and settled in Lincoln county, Tennessee, where he lived to an advanced age, and died in Christ. He was a good man and a worthy citizen.

To the generations following; it is surprising how the first preachers sustained themselves on their meager receipts. They were surely good

financiers, or great economists. Eighty dollars for a single man, and a small allowance for the wife of a married preacher—and even this was an advance upon the salaries of the first preachers. The deficiencies this year, even upon this small sum, amounted to \$1,210.50. To make this up, they received from the Book Concern, \$250; from the Chartered Fund, \$112; and collections and surplus from the Districts, \$85.17. They entered upon the Journal, “Insolvent, \$763.13.” The dividend seems to have been struck at \$30—none who had received that amount had any appropriations. Bishops Asbury and McKendree each received \$9, and Bishop Asbury’s traveling companion, Henry Boehm, received \$9. There were at this time nine Annual Conferences; each paying the Bishop \$9, would give him \$81. What a salary for an able minister of the gospel! Yea, for a Bishop, who traveled thousands of miles annually, on horseback, and subjected himself to all sorts of inconvenience, encountered dangers in the wilderness, suffered cold and heat, hunger, thirst, and nakedness for the cause of his Master. And yet there are those who come after these true successors of the apostles who have the assurance to assert that they are not regular. Such plume themselves as being in a regular and unbroken line from Peter or Paul, when they have no other evidence of their call to the ministry

than the laying on of the hands of a feeble man, who professes to believe the *fable* of apostolic succession as held by the Romanists and high-toned Episcopalians. If Francis Asbury and William McKendree did not give full proof of their call to the ministry by the Holy Ghost, and that they were the chosen and honored heralds of the cross, placed in the position of ambassadors for Christ, then we question the claims of any arrogant pretender, however lofty his miter, rich his robes, splendid and imposing his ceremony.

And how should the mouths of all the sons of Asbury and McKendree be closed against murmurings and complainings! The example of these fathers of the American Church should stimulate their sons in the ministry to press on and on, counting nothing too dear that will carry the gospel to the ends of the earth, and save souls for whom the Saviour died. These two Bishops made so deep an impresssion on the public mind, and on the Methodist heart, that, although they both have long since passed away, yet their names and evangelical labors are fresh, and are frequently appealed to to move their successors to zeal and self-sacrifice for the cause of Christ. They coveted no man's silver or gold; they sought neither ease nor applause; they were ambitious only to do good, and advance the cause of Christ in the world. Noble servants of God and of his Church!

they have entered into rest, after long lives of toil, and suffering, and sacrifice. They rest from their labors, and their works do follow them.

The following thrilling narrative will be read with pleasure. It is from the pen of the Rev. Benjamin W. S. Bishop, and was written in 1869. The scene is laid in the Holston Conference. He says :

“In accordance with your request, I have just visited the venerable Zechariah Mitchell, and received from his lips the following incident. I found him ‘in age and feebleness extreme,’ but willing and anxious to converse about the strife of the past, the hope of the present, and the glorious rest of the future, which he confidently expects soon to realize. When I told him I had come at your request, and for what purpose, his mind at once ran over the past, and contrasted it with the present, and when he beheld himself all alone—his fellow-soldiers having passed the flood—it was too much for his self-control, and he gave vent to his deep feeling in a flood of tears. They were tears of hope more than of grief. As soon as he could converse, he commenced and told me the following :

“On the 4th day of July, 1812, Christopher Frye, Presiding Elder, and James Charles, preacher in charge, met the quarterly-meeting of the New River Circuit at Nicewander’s Meeting-house, in

Wythe—now Bland—county, Virginia. It was at a time when a quarterly-meeting was a rare thing in a neighborhood, and was sure to bring out a large crowd. New River Circuit embraced the whole territory now included in the Pearisburg, Wytheville, and Abingdon Districts, with the exception of one small circuit in the Pearisburg and one in the Abingdon Districts. It was the aim of the brethren to distribute the Quarterly Conference-meetings, as much as possible, all over the work, so as to give every one an opportunity of seeing and hearing the Elder, and enable him the more easily to make the acquaintance of all the brethren. The Friday before quarterly-meeting was faithfully observed as a day of fasting and prayer, and many would start on Friday afternoon, so as to be in time for the Saturday morning service. This meeting was at a time of the year when the crops were 'laid by,' and many more than usual would be able to attend. After preaching on Saturday morning, the Presiding Elder requested the members of the Quarterly Conference to remain in the house after the congregation was dismissed. He then proceeded with the regular business of the Conference, without any thing of unusual interest occurring, until the last question was asked: 'Is there any other business?' James Charles answered: 'There is.' He then presented from their respective classes a rec-

ommendation of Samuel Newberry, Joshua Bruce, John G. Cecil, and Zechariah Mitchell, for license to preach. They were examined on doctrine and discipline by the Presiding Elder. When they retired, the Chair inquired of the brethren as to the 'gifts, graces, and usefulness' of these young men. The account of each, as given to the Conference, was favorable, and each was then, by vote, licensed to preach. Newberry and Bruce sustained only a local relation during their lives. Cecil went to Ohio, joined Conference, traveled about a year and a half, and returned to his home on New River, in Montgomery—now Pulaski—county, Virginia. Mitchell traveled five years in the Baltimore Conference, and then located. After his location, the four never lived more than fifty miles distant from each other.

“Early in the year 1852, Cecil, observing that the 4th of July would come on Sunday, wrote to each of the other brethren to meet him at Nicewander's Meeting-house on Saturday, the 3d day of July, when they would commence an anniversary celebration of the day they received from the Church her sanction to the commission God had given them to preach his gospel. It was agreed to, and the meeting was published for some weeks before, all round the Wytheville District. A vast crowd assembled at the new church, nearly a mile from the old site, and at the ap-

pointed hour the four were on the ground. How the scenes of forty years ago crowded upon them and aroused feelings too deep for utterance! How changed did every thing appear! 'Tis true, 'the same heavens were over their heads,' and the same mountains stood around them; but 'all else, how changed!' The old log meeting-house was gone—a neat but plain frame-buiding stood near the old place. The forest had been felled, farms had been opened, and a pleasant little village was now near. Christopher Frye and James Charles had long since gone to their reward. These four were, perhaps, the only persons present who attended the quarterly-meeting forty years before. But the children and grandchildren of their contemporaries were here to listen to the gracious words that would fall like balm upon their hearts. Around them, too, were their own sons and daughters, with their families, nearly, if not quite, all professors of religion, and gladly participating in the pleasures of this remarkable anniversary. It was agreed, as Cecil had suggested the meeting, that he should preach on Saturday, and on Sunday they would all preach, commencing with the oldest man and proceed in the order of their ages. Cecil's sermon on Saturday was a powerful one. Text, Deut. viii. 2: 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and



to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.' It is impossible to give a correct account of this sermon, or, at least, to make the reader feel the effect it had on the congregation, especially upon the three veterans who sat in the pulpit behind him. Brother Cecil had better control of his own feelings, perhaps, than any one of the others, and this fact eminently fitted him for this sermon, and for making its application. The journeyings of the Israelites, their trials, their temptations, and their sins, were painted with a master's hand. The mercy of God which endureth forever, as manifested in their pilgrimage, was touchingly portrayed; their sorrowing over the graves of their fathers who had fallen in the wilderness was penciled in life-like manner, and in the application the congregation would have anticipated the preacher, but for the fact that his glowing imagination had held them spell-bound over the pilgrimage of the Israelites. When that application was made, and all was said that could be said, the preacher sat down, while the congregation, still under the excitement of the occasion, wept, rejoiced, and praised God. When the feeling had somewhat subsided, each of the brethren gave the congregation a brief account of his ministerial life, and the assembly dispersed.

“On Sabbath the crowd was too great for the

church, and no one would consent to be deprived of hearing every word spoken on the occasion. The seats were all taken to a grove near by, a table placed in the shade of a large tree, and Samuel Newberry preached from 1 Peter i. 24, 25: 'All flesh is as grass,' etc. To give an account of his sermon on this occasion would be impossible, and would transcend the limits of a letter which, I fear, will be too long. He was followed by Bruce, whose text was 2 Peter iii. 11: 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?' When he had concluded, there was an intermission of an hour, when the congregation partook of the refreshments which had been brought to the place from miles around. After dinner they again assembled, and Cecil preached the third sermon of the day. Text, 2 Cor. iv. 13: 'We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.' The last sermon was by Brother Mitchell, from Col. i. 27, 28: 'To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.' The meeting then closed in the

midst of great excitement. The four never met again. Newberry, Bruce, and Cecil are now gone to their reward. Mitchell still lives, is nearly eighty years old, feeble and afflicted, and is not able to preach oftener than once in two months, but is as ardently as ever devoted to his Master's cause. He has for some time desired to go to the old, consecrated place, to preach a sermon to the memory of the other three; and, as the 4th of next July is on Sabbath, is particularly anxious on that day to perform the sad but pleasant duty. But it is not probable that he will be able to do this. It is very certain that he cannot remain much longer here. O what bliss will that be when Frye, and Charles, and Newberry, and Bruce, and Cecil, and Mitchell, shall meet beside the 'beautiful river that flows from the throne of God!'"

The following interesting communication is from the pen of the Rev. Sterling M. Cherry, of the Tennessee Conference :

"I am chiefly indebted to General William H. Smith, J. J. Jarrett, James E. Stockard, and P. W. Brown, for the items contained in this sketch of the 'History of Methodism,' on the Stone's River Circuit, which once embraced the territory now included in Murfreesboro, and, perhaps, Shelbyville Stations, Middleton, Unionville, Beech Grove, and a portion of Nolensville and Shady Grove Circuits.

“Methodism was introduced into Rutherford county at an early day. In the year 1812 there was regular preaching at the dwelling-houses of John Windrow, Thomas Jarrett, Charles Lock, James Rucker, and Nat. Overall. Societies were organized and log church-houses built at those places in a very few years, at most of them as early as 1814. The first camp-meeting began at Windrow's on the 15th of August, 1812. The camp-ground was located on the western slope of a large hill, nine miles south-west of the present city of Murfreesboro, not then built. The four acres of ground were given by John Windrow. It was a beautiful grove of dense sugar-maple, affording an ample screen from the sunshine, and partial protection from slight showers. The camps were constructed of cedar rails, covered with boards all sloping the same way. The ground rose in elevation sufficient to give the speaker, standing at the lower edge of the place of worship, a commanding view of the large congregations assembled. Learner Blackman was Presiding Elder of the District (Nashville), and was in charge of the meeting. Brother Jarrett says that John Manley and Thomas King were the preachers on the circuit. The following are the first who encamped on that consecrated and celebrated ground: John Windrow, Henry Windrow, Charles Lock, Rev. Lent Brown, Sterling Brown, Thomas

Jarrett, Edmund Lawrence, Samuel Richardson, Thomas Key, James Bass, Robert Smith, Abraham Primm, Bolling Fisher, Major Ralston, and — Arnold. Many others came in wagons, and some occupied cloth tents. The people came forty miles to attend the meetings, and the demonstrations attending the preaching of the word, under those grand old trees, was truly wonderful. From scores to hundreds of conversions were reported annually. But the great camp-meeting was in 1820. T. L. Douglass was the Presiding Elder in charge of the meeting, but Sterling C. Brown is remembered as the chief speaker, and the honored instrument in the accomplishment of great good. He preached with fervid earnestness, and with the unction of 'the Holy Ghost sent down from heaven.' The rain was almost incessant until Sunday morning, and the preaching up to that time was confined entirely to the tents. Sometimes there was preaching at two or more tents at the same hour. The Holy Spirit was poured out more powerfully than the great rain, and the singing, praying, and shouting at the tents was almost as uninterrupted as the continued showers.

"On Sunday morning the sun shone out, and a vast congregation assembled. Brother Douglass announced *one hundred conversions* already at the tents. The manifestations of convicting and saving power increased daily. Sterling Brown would

preach in the morning, and men and women would fall as men go down in battle, until the space allotted for penitents was filled, and the slain of the Lord lay scattered throughout the inclosure. Some would start to leave the ground and fall on the way. Others, alarmed, would rush back to the camp-ground and go to the altar, and, in many instances, never get up until they arose praising God. The singing, praying, and rejoicing would prevent farther preaching in the inclosure during the day, and the pulpit from the church was carried above the encampment, and Sterling Brown would preach again, and scores of others came crowding up crying for mercy—the meetings continued from the morning service till late at night. The result of that camp-meeting was 350 conversions. From that number several soon entered the ministry. I have only the names of Abram Overall and Martin Clark, for many years members of the Tennessee Conference, and faithful and useful in their Master's service; and Jesse Lamb, a prominent minister of the Cumberland Presbyterian Church.

“Nearly forty years ago a substantial cedar shelter was constructed by William Downing, who yet lives to enjoy a happy old age of eighty-five years. Comfortable cedar tents were built about the same time, and the following were the tent-holders of that period: Barney Elliott, a great

shouter, and gifted in prayer; William Downing, Isaac House, Asa Freeman, and Drewry Floyd, all of Williamson county; General William H. Smith, John Lytle, John Ransom (father of the Rev. R. P. Ransom, of the Tennessee Conference, who was converted at Windrow's), Benjamin Ransom; John J. Jarrett, Saunders Jarrett, Devereaux Jarrett, William Woodson, Robert May, Eli See, and others, whose names are not recorded. These, and the original camp-holders, most of whom were living, continued to tent on the ground, with few exceptions, as long as they lived—or until 1861.

“I believe Brothers William H. Smith and J. J. Jarrett, who are both living on this charge now, attended forty-nine of the fifty camp-meetings held at Windrow's from 1812 to 1861. The total number of conversions there was perhaps above three thousand souls. The shelter yet stands, and is used annually for holding protracted meetings. The cedar walls of the tents also remain in good condition. About fifty-five years ago John Windrow gave a man a horse to build the wall of a church, 36×24, of good, hewn, cedar logs; and others assisted him in finishing the house, which is yet used by the society at Windrow's, which has contributed as many dollars for weather-boarding and ceiling their church-house as the church numbers years. John Windrow was a rare specimen of a truly eccentric but generous man. He was

not satisfied with simply giving the ground and building material for the encampment, but was in the habit of cultivating a patch of cabbage to give to the tent-holders every year. He kept his own stock off of his wheat and oat fields, after harvest, that the grass might grow large and thick for the horses of persons from a distance during camp-meeting. He lived very near the ground, but tented himself, and with a loud voice gave a general invitation for any and all to eat with him, assuring them he had plenty. His usual greeting to the new preacher, on reaching his home, was to call a servant, with stentorian voice, and vociferate that he believed the Methodist preachers would eat him out of house and home; then, 'Take this horse, turn him out in the lane, set every dog on the place after him,' which order the servant understood to mean, 'Put up the horse, feed and curry him well, sir.'

"On one occasion the Rev. Thomas Smith was opening service, and Mr. Windrow came under the stand, and in his usual strong voice called out: 'Tom Smith, I want you to tell the congregation that a bay mare came to my house with a *woman's side-saddle* on; the owner can find her at my lot, without troubling me.' He was not a professor of piety—sometimes at the altar for prayer, and a probationary member of the Church. For forty years he did much for the Church, and we re-



gret his departure, twenty years ago, without giving assurance to his friends that the Church was a greater blessing to him than he was to the Church.

“Overall’s Camp-ground, twenty miles east of Windrow’s, was the appropriate name of the place where, for forty years or more, Robert Overall, Rev. Abram Overall, Rev. Nace Overall, and their father, children, and neighbors, held their annual feast of tabernacles. James G. Overall thinks the first camp-meeting was there as early as 1813. The influence of those named above is yet felt where they lived long, useful lives. A number of the Overalls became preachers. Abram, Nace, Asbury, Lorenzo, Nathanael, and John Wesley, I believe, are the principal names of the ministers among them, most of whom were members of the Tennessee Conference.

“Their posterity is intensely Methodist in faith. At Overall’s Society, last year, I found thirty-three Overall names on the class-book, and twelve others of that family, making forty-five of a membership of seventy-four, of the Overall posterity, the grandchildren and great-grandchildren of the founder of the camp-ground, and many of them have emigrated. The memory of Abram Overall throughout this circuit is ‘as ointment poured forth.’ I regret not having statistics from which to report of that camp-ground, and am sorry that

the old house, long used by their fathers, is not replaced by one larger and better by their posterity, who have ample means to build a good church.

“Lytle’s Camp-ground was on Stone’s River, near Murfreesboro, from 1827 until about 1843 or 1845, when it was removed to Hall’s, higher up the river, when General Smith superintended the construction of perhaps one of the most excellent shelters in the State. I find a number here who date their conversion to camp-meetings at Lytle’s and Hall’s from 1827 to 1860.

“The society of Thomas Jarrett built a log church-house, called Salem, five miles south-west from Murfreesboro, in 1814, which gave place to a substantial brick church in twenty years, which has just been remodeled at a cost of one thousand dollars, and has a flourishing society of eighty-five members. The name of Dr. Simms is precious to the memory of the older members of that Church.

“A society was formed at Rucker’s, as early as 1812, four miles north of Murfreesboro, which was afterward removed a mile or two south, where Emory was built, and there was a good society there for many years; but the burning of the church-house by an incendiary, since the war, has left the little society of Emory without a place of worship. At our last Conference, Overall’s and

Emory were attached to the Shady Grove Circuit. Many of the older members regretted to sever old ties which had bound them to the Stone's River Circuit for sixty years. James Rucker and Colonel Burrus were leading members of the original Rucker's Society. The Rev. Ebenezer McGowan came from Virginia to Rutherford county, Tennessee, in 1816, and held his membership at Rucker's for some years. His house, seven miles north of Murfreesboro, became a preaching-place. In 1827 he deeded a beautiful grove, near his home, for a church, and a small, comfortable house, called Bethel, was built of logs. It has been weather-boarded, ceiled, plastered, papered, painted, and carpeted since the war, and is now a model little country church, with a liberal, spiritual membership. Rev. Judge Joseph Lindsay was a member here for many years.

“Asbury, long the most prosperous society, was founded forty years ago, or longer. It is located in a lovely grove of thirteen acres belonging to the Church. Here the parsonage stood for many years. The society has been reduced, by deaths and removals, to forty members. General William Hunter Smith, greatly gifted in song, was long the model class-leader at Asbury. The Rev. William R. Warren, of the Tennessee Conference, who was converted at Asbury, speaks of the *happy* influence of Brother Smith over him in

his youth. He yet lives, though past his three-score-and-ten years.

“A church was built at Overall’s in 1813. The first camp-meeting was held in 1815. Nathanael Overall, Rev. Nace Overall, William Ramsey, and William Bone, were the first tenters. A few years later Rev. Abraham Overall, Pleasant White, Richard Floyd, William Ball (who was in the battle of Waterloo, under the Duke of Wellington), Mrs. Sallie Hutchinson (noted for her deep piety), and John Windrow, from Windrow’s Hill, were among the campers. The shelter was built by William Matthews, about forty-five years ago. Rev. Lorenzo D. Overall contributed one hundred dollars for the purpose. This gifted man of God soon after closed his life, and he rests from his loved employ in the cemetery at Columbia, Tennessee. William Thomas, who now lives at the home of the late Rev. John Brooks, furnished the above items to J. W. F. Overall, and speaks of the members of the Church of fifty years ago going to the church to *worship God*, and being easily known from the world. He also heard the Rev. Lorenzo Dow preach at Hall’s Hill, near Overall’s, on *a work bench*, from the text, ‘Turn you to the stronghold, ye prisoners of hope.’

“Asbury Society was organized, perhaps, as early as 1815. General Smith remembers having attended church near where Mrs. Burrus now

lives, in 1817—where the original Asbury Church was built.

“At the camp-meeting of 1820, at Windrow’s, 202 joined the Church, and 75 or 80 were baptized on Monday of the meeting, by Thomas L. Douglass, the Presiding Elder. One of the results of the meeting was the forming of a society at Murfreesboro of forty members, and Robert Paine (now Bishop Paine) was stationed there the following year.

“There is a matriarch now living with her son-in-law, John Baird, four miles from Murfreesboro, a member of Emory Society, at whose father’s, in Wilson county, Bishop Asbury once held a session of the Tennessee Conference. I learn from the ‘Life and Times of Rev. John Brooks,’ that she was instrumental in healing a most bitter dissension at the Bethlehem Society, Lebanon Circuit, in 1819 or 1820. Mother Moore was then Miss Clarissa Babb. She was remarkably strong for one above three-score-and-ten years, until two years ago, when she fell, and has been almost a helpless cripple since. But she is remarkably cheerful, and bears her affliction with great fortitude. She delights to speak of the happy days of the Church a half-century ago, and remembers a remark she heard from Bishop Asbury, in reproof, to a couple of the preachers, who spoke of the sermon of the Bishop in high praises, which

he overheard, and he asked them abruptly: 'How do you know but that it was an abomination in the sight of God?' She tells me that one of the young preachers of the Conference sickened during the Conference-session and died before, or soon after, the Conference closed. His name I do not now remember.

"Now I close this very imperfect sketch, and omit much that ought to be written, just from the fact that when asking for items from many they would refer me to others, and there is no record to which I can refer. Please fill out the sketch from the Minutes and your own memory."

The next Conference was held at Rees's Chapel, October 1, 1813. Bishops Asbury and McKendree were both present. William B. Elgin was elected Secretary. The following entry was made by Bishop Asbury in his Journal:

"TENNESSEE.—We came to the Tennessee Conference. I lodged under the hospitable roof of Mother Roscoe. Our progress daily was great, and made in great peace and order.

"*Sabbath, October 3.*—I preached, and ordained about twenty deacons. We rose on the 6th instant, finding very few difficulties objected to the stations. The families in the neighborhood have not been left unvisited; and we hope our prayers and exhortations will not be in vain to and for the Walkers, the Maxeys, the Saunderses, the

Reeses, the Blackmans. Will it be believed that the *races* agitate the public mind, notwithstanding the alarms of Indian wars? If, in the midst of such terrors, the people will not forsake the race-course, why should the people of God neglect to frequent their meetings? In this case they may learn from the example of sinners. The Tennessee Conference were not willing to let the Bishops go to the Mississippi Conference. *Sabbath, 10, I preached at John McGee's.*"

By reference to the Conference Journal, Bishop McKendree seems to have occupied the chair during the entire session, except when the name of James McKendree, the Bishop's brother, was announced as a candidate for elder's orders; then, for a few moments, Bishop Asbury presided. When the Conference had voted, Bishop McKendree resumed the chair. This is the only reference made to Bishop Asbury in the proceedings, except that his name occurs in the address to the brethren, South, and in the Steward's reports. In those early times the Minutes were naked records of the proceedings of the Conference. There were no introductions, no complimentary resolutions, no rhetoric, no action in reference to any thing but the business of the Conference and the subject of slavery.

Rees's Chapel was situated in Williamson county, about five miles south of Franklin, the county-

seat, on the margin of Harpeth River. The country is beautiful and the land very fertile. Methodism took deep root here in an early day, and maintains a respectable position till the present time. Here lived the father of the Rev. Henry B. North, who is now a member of the Tennessee Conference, and who was admitted on trial in the year 1825. Here Mr. North himself was brought up, and here he commenced his ministry. His family still reside in the vicinity. Near by lived, for many years, the Rev. Thomas L. Douglass, of whom more will be said in the progress of this history. The Reeses were connected with the North family, and were persons of wealth and position. The old chapel has been superseded by a new and excellent house of worship, called Bethlehem. Indeed, all around Rees's Chapel new churches have been erected. Few counties in the State are honored with so many houses dedicated to the service of God as Williamson. Methodism took an early start in this country. Liberty Hill, Rees's Chapel, and the town of Franklin, were prominent places. It is remarkable that the Annual Conference assembled at each of these places, all in the same county, at an early day. The whole county surrounding Franklin, and in the southern part of Davidson county, was embraced in the Nashville Circuit. Here the early missionaries sowed the seed which sprang up and is still bear-



ing precious fruit. Nearly the whole of the Franklin District is now included in the county of Williamson; its stations and circuits are among the most pleasant in the Conference. There is Smyrna, an old camp-ground, with its new brick church, which in years gone by was a place honored of God and blessed in the salvation of thousands. Here lived the Sneeds; out of this one family went forth several traveling preachers. Nicholas T., a pioneer in the South, fell in Alabama many years ago; Joseph P. Sneed, one of the first preachers in Texas; and George W., long a member of the Tennessee Conference, and subsequently a preacher in Texas, where he finished his course in peace. There, on the encampment, were John Hogan and his devout wife, both of whom sleep in Jesus. The Hamers were there; the Edmonsons, Williamses, Carmichaels, Ewings, Speers, and hosts of others, nearly all of whom have entered into rest.

In Williamson were the old Thomas Meeting-house and camp-ground, succeeded by a large new church. Here lived a large family of the Thomases, all Methodists. Here was the home of Finch Scruggs, who gave to the Church eleven children, of whom four became able preachers of the gospel. Here lived, in his latter days, that great and good man, Rufus Ledbetter. Many others, ornaments of the Church, lived and worshiped God at Thomas's Church. In Williamson, too, stands

the old Johnson Church, where once there was an extensive camp-ground, and where hundreds were brought to Christ. The McCrorys, the Carpenters, the Critchlows, the Cottons, the Tuckers, and many more, here served God in their day and generation. And there were Pope's Church and camp-ground, and Leeper's Fork, and Anderson's Camp-ground, and King's, and Triune, and Nolensville, and College Grove, and Wesley Chapel, and Peytonville, and Bethesda; and, in more modern times, we mention Douglass's Church, North's Chapel, Trinity, and Brentwood, all flourishing Churches, and all within a short distance of Liberty Hill and Rees's Chapel, where the giants of Methodism in early times fought the battles of the Captain of our salvation.

The Conference opened at 9 o'clock A.M., Bishop McKendree in the chair. "Learner Blackman was appointed to superintend public worship." The hours of meeting and adjournment were fixed: "Meet at half-past 8 o'clock A.M., adjourn at half-past 11 o'clock. To meet again at 2 o'clock P.M., and adjourn at 5."

Peter Cartwright, James Axley, and Richard Richards, were appointed Stewards of the Conference.

John McFarland, Baker Wrather, and James Dixon, were appointed a Book Committee.

These seem to have been all the "standing com-

mittees" in those early times. No committee on education, because there were no schools, and no thought of establishing any at that period. There was no committee on the Bible Cause—the great American Bible Society was not then organized. No committee on Sunday-schools, for there was not a Sunday-school, it is presumed, in the State. No committee on Missions, for no Missionary Society or Board had been formed in the Church. No committees of examination—all questions and answers were in open Conference.

The body confined itself to about the following items: Who are admitted on trial? Who are received into full connection? Who are elected to deacon's and elder's orders—traveling and local? Who are the supernumeraries? Who are the superannuated preachers? Who have located? Who have died? Were all the preachers examined? What are the numbers in society? The Stewards' report; and, Where shall the next Conference be held?

The Conference of this year continued in session six days, and yet all the proceedings are recorded on sixteen pages of paper, say seven inches by ten, written in an open hand, and the lines at least half an inch apart. And this record embraces the entire statistics, report of the stewards in full, and the address to the preachers in the Mississippi and Louisiana Districts; and yet there

seem to have been no serious difficulties, no protracted trials. Surely the questions before the body were maturely deliberated. But then it must be borne in mind that scarcely any business was prepared by standing or select committees. That subject which, of all others, generally excited the most discussion—the question of slavery—appears to have given but little trouble in 1813.

The following preachers were admitted on trial at this session of the Conference, viz.:

John Hartin, John Le Master, Thomas Bailey, Haman Bailey, Hardy M. Cryer, William Stribling, Joshua Butcher, Ivy Walke, Valentine D. Barry, Josiah Patterson, John Daniel, Reuben Claypole, Nicholas Norwood, John Schrader, and John Menifee—15.

Of those admitted, only a few remained many years in the itinerant work. By this time it had become customary for the preachers to enter into matrimonial alliances; and this, with their meager support, soon made it apparently necessary for them to retire, and engage in secular employments. In those times the circuits were so large, and the travel so extensive, that no man could discharge his duty as a preacher and follow worldly business; the calling of the itinerant had to be given up, or a man must leave all and follow Christ.

From the Minutes it appears that John Hartin

traveled French Broad Circuit one year, and was discontinued.

John Le Master traveled the Richland Circuit one year, and desisted. Both of these men continued in the work as local preachers.

Haman Bailey traveled the Roaring River and Green River circuits, and his name disappears from the Minutes. He continued a local preacher, but when and where he closed his life and labors is unknown to the author.

Thomas Bailey traveled two or three years, and located. He afterward studied medicine and practiced his profession. He was a man of commanding person, musical voice, and considerable talent; not as steady in his calling as might have been desired, yet the author is impressed with the belief that he closed his career in peace.

Hardy M. Cryer was an extraordinary man. He was brought up near Gallatin, Sumner county, Tennessee. He, as the author remembers, was the only son of his mother, his father having died while he was young. His fortune was handsome; indeed, he was regarded as a wealthy young man. His educational advantages were about as good as the country could afford in the time of his youth. His person was fine; he was tall, erect, well developed, with a very attractive face, and a voice that charmed every listener. When he entered the ministry and became an itinerant preacher,

and began *circuit work*, his neighbors were surprised and the worldlings astonished. So it was, the rich, educated, and popular young man became a circuit preacher, and traveled the Fountain Head, Caney Fork, and Nashville circuits, preaching with great zeal, popularity and success. He located. O fatal step! It seems to the author a sad misfortune that the question, "Who have located?" was ever propounded in the Minutes of an Annual Conference. Not that all who retire from the pastoral work are lost to the Church as ministers. Many thousands have located, and have done well; but there is scarcely one instance where, had they remained in the active work of the ministry, they would not have done better, unless there was a clear indication that Providence had closed up the way. Mr. Cryer long lived in Sumner county after he left the itinerant ranks, and was a popular preacher. But he was of an ardent temperament, and was ambitious of name and position, and was, withal, very fascinating, and exercised a powerful influence over men of the world. Hence he was courted and caressed, and sometimes drawn into those circles that were not regarded by the strictly pious as favorable to religion. It was, therefore, conjectured that his godly life and Christian enjoyment suffered loss, and that his influence in the Church and with the masses was not as great as it would have been,

had he continued in the regular work. Mr. Cryer was not only an able preacher, but he wielded the pen of a ready writer. Had he continued in the traveling connection, and devoted his mind and heart to the cause of Christ, he would have accomplished much, and would have filled some of the most important offices in the Church. As it was, he in a measure lost his worldly fortune, and though he closed his life as a Christian, and died in hope of heaven, he might have done more and suffered less. Mr. Cryer had many noble traits of character, and his admirers cherish his virtues and throw a mantle over his infirmities. How much it is to be lamented that men of gigantic minds and warm and generous hearts, called of God to preach the gospel, should ever turn aside to secular pursuits. "Let the dead bury their dead; but go thou and preach the kingdom of God," is the injunction of the Master.

William Stribling traveled but little in Tennessee. He afterward became connected with the Conference in Illinois, and is, perhaps, still living, a useful and beloved minister of Christ.

Joshua Butcher, or more properly Boucher, was admitted on trial this year, as the records show. It was a happy day for Mr. Boucher, as well as for the Church, when this servant of God had his name enrolled among the traveling preachers of the Methodist Episcopal Church. His long

and laborious life was an unbroken period of usefulness, and now, that he is dead, he still speaks. He was instrumental in turning many to righteousness, and lives in the affections of hundreds who yet remember him with devout gratitude to God, for giving to the Church one so faithful to his Master, and so wise in winning souls. He was born in Western Virginia, October 23, 1782. In infancy he was deprived of his father, by the cruelty of the savage Indians, who infested the frontiers, and murdered men, women, and children without mercy. He was brought up by his grandfather, in the State of Kentucky, where at an early age he married. In the morning of life he was gay and full of animation, and was foremost among those who were fond of pleasure. He was a fine musician, and performed on the violin to great perfection. This was regarded as a rare accomplishment in the days of his youth. His society was courted because of his high social qualities. His education, however, was very deficient, and he lamented all his life his want of early advantages. His mind was very sprightly, and his capacity for improvement was great; and if he had only enjoyed the privileges of later times he would have made rapid progress, especially in polite literature. He emigrated to the State of Alabama, then the Territory of Mississippi, in 1808, and settled in what is now Madison



county. Two years before his removal he professed justifying faith in Christ, and united with the Methodist Episcopal Church. For several years he exercised his gifts as a class-leader and exhorter. About 1811 he is said to have been licensed to preach. He at that time, no doubt, lived in the bounds of the Flint Circuit, which was embraced in the Nashville District, Learner Blackman being Presiding Elder, and either John Fipps or Thomas Stillwell the preacher in charge. His first circuit was Caney Fork, as the junior preacher, William B. Elgin being in charge. This was a long remove from his home—a travel from what is now North Alabama to the mountains of the Caney Fork, a tributary of the Cumberland River. The year must have been crowned with prosperity; the membership increased from 337 whites and 17 colored to 542 whites and 56 colored.

The next year Mr. Boucher was appointed to the Elk River Circuit; this lay on the southern border of the State of Tennessee, extending into the new Territory and adjoining the Flint Circuit, from which Mr. Boucher set out. Here, too, the Lord gave him seals to his ministry. He was alone on this work; the membership was increased from 488 whites and 36 colored to 557 whites and 43 colored. At the close of his second year he was received into full connection, elected to deacon's orders, and appointed to the Richland

Circuit. This field lay mostly in Giles and Lincoln counties, and embraced many points of importance. Here again the Lord crowned his labors with success, and the next year he was appointed again to the Caney Fork Circuit. The next year he was returned to Elk River, and then Richland again. A new circuit, Limestone, Alabama, appears for the first time in the Minutes, and Mr. Boucher is the preacher in charge. Then he travels, in regular succession, the Bedford, Richland, and Shoal Circuits, when he is appointed to the towns of Pulaski and Elkton. Then he is sent back to Limestone, where he had labored with success. During the years 1825, 1826, and 1827, he traveled the Forked Deer District. This was an extensive field of labor, reaching from the vicinity of Pulaski, Giles county, to the Tennessee River above Florence, Alabama; thence west across the Tennessee to the Mississippi River, where the city of Memphis now stands; thence up the Mississippi as far as the country was settled, between Memphis and Paducah, Kentucky; thence up the Tennessee River to the mouth of Sandy River, embracing all the country on the Wolf, Hatchie, Forked Deer, and Sandy Rivers; thence east, taking in Wayne, Hardin, Humphreys, and Lawrence counties. The country was new; no turnpikes, no bridges, but few ferries, and sparse settlements. And though Lewis Garrett, Jr., and Robert Paine,

had preceded him in this District, yet there were new circuits being constantly added. The country had but recently been settled, and the service was hard and trying to the constitution. In 1828 he is returned to Limestone Circuit, which to him was an Eden, after three years in the wilderness. Now he is appointed Presiding Elder on the Richland District, which embraced Bedford, Lincoln, Giles, Lawrence, a portion of Maury and Wayne counties, in Tennessee, and Lauderdale county, in Alabama. From this District he was transferred to the Huntsville District, where he continued as Presiding Elder for three years. At the close of this term he was on Huntsville Station, as supernumerary, one year, and then four years more on the Huntsville District, as Presiding Elder. From thence he is sent to Winchester Station; then to Murfreesboro and Clarksville. The next year he is supernumerary, and then stationed at Decatur, Alabama. Again supernumerary for two years. In 1845 he is once more on the Huntsville District, where he closed his labors, dying at Athens, Alabama, August 23, 1845.

Thus it will be seen that he traveled and preached thirty-two years, and that his labors and travels extended from the Cumberland Mountains to the Mississippi River, and from the Kentucky line to the Black Warrior Mountains, south of the Tennessee River. As circuit preacher, Presiding

Elder, and stationed preacher, he always gave satisfaction, and was useful in all his various relations to the Church. He was chosen as a delegate to the General Conference of 1828, and to the Louisville Convention, May, 1845. He had the confidence of his brethren and the respect of all who knew him. In person Mr. Boucher was of medium size and very compactly built. He was muscular and very active, and had the powers of great endurance. His complexion was fair and his hair auburn and inclined to curl; his face was round and full and his eyes hazel; he had a lofty forehead, and a very pleasant and winning expression. His manners were simple and unstudied; his voice full, strong, and very melodious; his style of preaching was simple, natural, and animated. He was an original thinker, though no critic. His sermons were generally short, but were delivered with pathos, and were popular and useful. He had great power in exhortation and prayer, and was always useful in revivals of religion. Few men, among all classes, had more friends and true admirers than Mr. Boucher; indeed, he was a general favorite, and his death was much lamented. He sleeps in the same cemetery with James W. Allen, James Rowe, and Albert G. Kelly, men well known in their times and useful in their generation.

Ivy Walke traveled a few years, and then

located. During his itinerancy he traveled Clinch and Goose Creek Circuits.

Valentine D. Barry was discontinued, as being unsuited to the work of a traveling preacher. He afterward became distinguished as a lawyer, but dissolved all connection with the Church.

John Daniel, because of some embarrassment in temporal matters, which originated before his conversion, was discontinued. He had traveled the Duck River Circuit the year before.

Josiah Patterson traveled in Illinois till the organization of the Missouri Conference, when he became a member of that body.

Reuben Claypole was on the Stone's River Circuit, but at the end of the year he was discontinued, because of feeble health. Physical ability was essential to the laborious work of an itinerant minister. Large circuits, long rides, exposure in inclement weather, open houses, and hard fare, tried the strongest constitution—while a man of feeble health was likely to fail soon under the heavy pressure.

Nicholas Norwood traveled till 1821, when, according to the General Minutes, he was expelled.

John Schroder never traveled in Tennessee, but in Illinois and Missouri.

John Menifee was from the Knoxville Circuit. He belonged to a large and influential family, many of whom are now in Texas, and are sub-

stantial Methodists. His first circuit was Powell's Valley; his second was Tennessee Valley. He then volunteered for the South, and traveled the Pearl River Circuit, Mississippi. He was next appointed to Natchez and Claiborne, where he was continued for two years. The following year he was in charge of the Louisiana District and Attakapas Circuit. In 1819 he was missionary to New Orleans. This was his last work. He fell asleep in Christ and was buried in one of the old cemeteries of the city. Not long before his death he was married to Miss Lewis, a daughter of the Hon. Seth Lewis, whom he left a widow with one daughter, who afterward became the wife of the Rev. L. D. Huston, D.D., and is now an ornament to the Church. Mr. Meniffee's widow afterward was married to Mr. Thompson, a wealthy merchant of New Orleans, who was a noble Christian gentleman, while his wife was and is one of the model women of her country. Mr. Meniffee's name is like ointment poured out. "Blessed are the dead which die in the Lord!"

George Ekin, Jesse Cunnyngnam, Richard P. Conn, Samuel S. Lewis, Joseph Faulks, David Goodner, and William Hart, were received into full connection.

Samuel H. Thompson, John Manley, Francis Travis, William Winans (elect), Thomas Griffin, and Lewis Hobbs, were elected elders.

David Goodner, John Manley, J. Turman, Lewis Anderson, and Samuel King, located.

Alexander Roscoe, from Goose Creek Circuit; John H. Vinson, from Fountain Head; John Parchment, from Dover Circuit; Jacob Sullivan, from Lebanon Circuit; William Necessary and David Young, from Clinch Circuit—local preachers—were elected to deacon's orders.

William Potts, from Stone's River; Green Hill, from Nashville Circuit; James McKendree, from Fountain Head; William Rogers, from Powell's Valley; and Jesse West, from French Broad—local deacons—were elected elders.

The support of the preachers was a little better than the year previous—the dividend being struck at forty cents in the dollar.

Bishops Asbury and McKendree each received \$20. The Conference declared itself insolvent, \$1,403.31.

It will be remembered that the brethren balanced accounts every year, and never expected any deficiencies to be made up after the adjournment of the Conference. Those who had no families were able to make the sacrifice, but the meager support caused many to retire from the work.

Great interest was felt for the southern Districts, and much had been said relative to the organization of a Mississippi Conference, but it was

delayed for reasons set forth in the following Address :

TENNESSEE, October 2, 1813.

To the preachers and members of the Methodist Episcopal Church, in the Mississippi and Louisiana Districts.

DEARLY BELOVED BRETHREN :—May peace and love, with all the blessings of the covenant, be multiplied. In our Conference capacity we wish you to be sensible that we remember you before the Lord of hosts. We make mention of you in our prayers. Upon our knees we invoke the protection and benedictions of Almighty God in your behalf. For several years past it has been the wish of the Superintendents to visit your country. But imperious calls, abundance of labor which devolved on them, with your detached situation, has hitherto rendered it impracticable. Last November, at Conference, arrangements were made to hold a Conference in the Mississippi Territory, at Spring Hill, called the Mississippi Conference, to commence the first day of November. But such is the threatening attitude of the Creek Indians, we deemed it not advisable for the Bishops to visit the brethren in the Territories this year. In the second place, whether the object in appointing a Mississippi Conference could be accomplished, if organized and attended by the Superintendents at this time. Hence we have advised our Bishops to decline the visit; and so,



whatever blame may be, falls upon the Conference. The Superintendents are clear. Bishop McKendree held himself in readiness to visit you this year, if the Conference had felt free to recommend it. Bishop Asbury was making arrangements to go on to the Southern Conference. Dear brethren, we have, we think, given counsel in the fear of God. When the decision was made on the subject, to go or not to go, many of our preachers were much affected. Bishop McKendree wept! We are happy to hear of your success, and we sympathize with you in all your afflictions. O, brethren, let us remember, Blessed are they that endure temptations or afflictions, for after we have been sufficiently tried we shall receive a crown of life. Our increase in the bounds of this Conference the present year has not been very great, though we shall have some addition of members, and we expect we shall admit not less than twenty preachers on trial at this Conference. Times are perilous; the cloud of adversity thickens over us. But let us call upon God, if so he think upon us, that we perish not. Let us rally to the standard of Jesus Christ; and if we fall in the field, let us fall as martyrs in the cause of our common Lord.

We remain, dear brethren, with all the feelings of love and friendship, yours in the gospel of Christ. Signed in behalf of the Conference,

WILLIAM B. ELGIN, Secretary.

The following is the number in society, as found in the returns of the Conference Journal :

	White.	Colored.
Holston District.....	5,549 .....	465
Nashville " .....	5,344 .....	577
Cumberland " .....	4,009 .....	312
Total.....	14,902	1,354

No account is here taken of the Districts lying entirely beyond the limits of the State of Tennessee. It is proper, also, to remark that a portion of each of two of the Districts here given lay in Virginia and Kentucky.

The following are the stations of the preachers for this year :

HOLSTON DISTRICT.—James Axley, P. E.; Abingdon, George Ekin; Nolichucky, Sela Paine, Nicholas Norwood; French Broad, John Hartin; Tennessee Valley, Jesse Cunnyngnam; Clinch, Benjamin Malone, William Stribling; Carter's Valley, Thomas A. King; Powell's Valley, William King, John Meniffee; Knoxville, Richard Richards; Holston, John Travis, William Douthet; Cumberland, John Bowman.

NASHVILLE DISTRICT.—Learner Blackman, P. E.; Nashville, Thomas L. Douglass; Nashville Circuit, John Henninger; Stone's River, William Hart, Reuben Claypole; Lebanon, Samuel S. Lewis; Caney Fork, William B. Elgin, Joshua

1813

Boucher; Elk River, Mumford Harris; Flint, John McClure, Valentine D. Barry; Richland, John Le Master; Duck River, John Daniel.

CUMBERLAND DISTRICT.—James Gwin, P. E.; Red River, John Smith; Fountain Head, Hardy M. Cryer; Goose Creek, James Dixon; Roaring River, Haman Bailey; Somerset, Isaac Lindsey; Green River, Samuel Brown; Barren, Claiborne Duval.

## CHAPTER VIII.

Conference at New Chapel—Bishops both present—Bishop Asbury's references—New Secretary—Brief session—Preachers admitted on trial—Admitted into full connection—George McNelly—Nace Overall—Errors in the Minutes—Jacob Whitesides—Local preachers elected to orders—Samuel H. Thompson—Claiborne Duval—Dr. Brown—Sela Paine—Elisha Lott—Jesse Cunnyingham—James Dixon—George Ekin—Thomas L. Douglass—Extracts from his unpublished manuscripts—Baker Wrather—Statistics—Stations of the preachers.

THE next session of the Conference was held at New Chapel—or, as it is called in Redford's History, "Kennerly's"—Logan county, Kentucky, commencing September 29, 1814. Bishops Asbury and McKendree were both present—both in feeble health. Bishop Asbury makes the following notes in his Journal:

*"Thursday, 29.—* We came upon the campground, where we are to hold our Conference.

*"Sabbath, October 2.—*I ordained about twenty deacons, and gave a sermon and an exhortation. Our encampment-cook is Brother Douglass. We are two hours in the chapel, four hours at the

preaching-stand, and then come home. We sit six hours a day in Conference. Poor Bishops!—sick, lame, and in poverty. I had wished to visit Mississippi, but the injury received by Bishop McKendree being so great that it is yet doubtful whether he will so far recover as to be present at the South Carolina Conference, I must decline going. I live in God.

“*Thursday, 6.*—We closed our labors in great peace and love. The families have been kind to us, but we were much crowded. We have lost members from the society, and gained, perhaps, one preacher in the itinerancy in two years. The local ministry is enriched. May we expect more help? Ah, the labor is too hard, and the wages too low! We cannot, like the Quakers, *take abroad* when we get tired of home, and go feasting about from one rich friend’s table to another’s, and *bark* or be *dumb*, as the fit may take us. Our discipline is too strict: we cannot leave four or five thousand congregations unsought, like the Church of England, the Presbyterian, Independent, and Baptist Churches. *Go*, says the command; go into all the world—go to the highways and hedges. *Go out*—seek them. Christ came *seeking* the lost sheep. *Seek me out*, says the parson; or advertise and offer a church and a good salary, and I will *seek* you. And is this all these pretenders can do? If we send but one traveling

preacher into a four-weeks' circuit, we aid him by the labor of our local ministry—good men, and some of them great men.”

A new and important name appears this year upon the roll. Thomas Logan Douglass had been transferred during the previous year from Virginia, and now takes his place with the young and rising Conference west of the mountains. Mr. Douglass was nominated and elected Secretary, and this important office he filled for many years; in fact, whenever he was present and could be relieved from other duties, no one else was thought of as Secretary. The Journal kept by him, as far back as 1814, is now before the author, and the records are clear, concise, and written in a neat, plain, and legible hand.

The session was brief, though laborious, as would be inferred from Bishop Asbury's references; yet it was marked by harmony and good feeling. Only one case before the body gave any special trouble, or retarded the progress of business, and that was finally disposed of to the satisfaction of a large majority of the members.

The following preachers, according to the printed Minutes, were admitted on trial, viz.:

George McNelly, Asa Overall, Moses Ashworth, Jacob Whitesides, Gabriel Pickering, Roswell Valentine, John C. Harbison, James Nowland, John Scripps, Elijah Gentry, and Wiley Ledbetter.

Those admitted into full connection were :

Thomas Nixon, Mumford Harris, Benjamin Malone, William Douthet, John Bowman, Claiborne Duval, James Porter, Elisha Lott, Zachariah Witten, William F. King, and Jesse Hall.

George McNelly, as the reader has already seen, was brought up in Tennessee, and was the son of pious parents. His opportunities in early life were very limited, yet by persevering effort he became a distinguished preacher of the gospel of Christ. Many years of his ministry were spent in Kentucky, and on the division of the Western Conference he fell first into the Ohio and then into the Kentucky Conference. In this last division the Cumberland River was the line between the Tennessee and Kentucky Conferences until 1828; hence the Kentucky preachers came into the State of Tennessee, and up to within a few hundred yards of Nashville. Montgomery, Robertson, Sumner, Macon, and a portion of Davidson, counties, were all on the Kentucky side. Mr. McNelly labored in this portion of the Conference, and hence much of his ministerial life was passed in his native State. He closed his pilgrimage only some twenty-five or thirty miles from the place of his birth.

The following letter from the Rev. F. G. Ferguson, then Presiding Elder on the Cumberland District, embracing the counties north of the

river, gives an account of Mr. McNelly's last hours :

“The Rev. George McNelly, a superannuated preacher of the Kentucky Annual Conference, ceased to labor, suffer, and live, at 4 o'clock A.M., April 14, 1840, in Springfield, Robertson county, Tennessee.

“Brother McNelly was born February 15, 1793, on Drake's Creek, Davidson (now Sumner) county, then Territory South of Ohio, now State of Tennessee. His parents were pious. Early religious impressions were made on his mind, first under the ministry of the Rev. John Jarrett, and afterward in the great revival of 1800—under the preaching of the brothers, John and William McGee, and John Sewell, all of precious memory. These facts I learned from an unfinished sketch of his life written in his own hand a short time before his death. I have no correct information as to the time and place of his conversion to God; but incline to think, from some circumstances, it was about 1810. He was licensed to preach in the Lebanon Circuit, August 14, 1814, by Learner Blackman; entered the traveling connection the autumn of the same year. The fields of his itinerant labors I know not. He was ordained deacon October 25, 1816, and elder, October 4, 1818, by Bishop McKendree. As the Kentucky Conference will publish a memoir of this holy and use-



ful man, abounding in incidents of his life and labors, I shall close this notice after a few observations, from which the reader may make his own reflections. Brother McNelly enjoyed but few early opportunities of mental culture. The New England Primer, the Hymn-book, and Bible, comprised his library, an elder brother his tutor; and yet, by dint of hard study, in the midst of the privations and abundant labors of a Methodist traveling preacher, he became a respectable linguist in Latin, Greek, and Hebrew, and also acquainted with the sciences. As a theologian and preacher, I judge he stood high in the first class, from the fact that he filled some of the more important stations in our economy. He was a traveling preacher in the full sense of these words, consequently he lived and died poor. It might have been otherwise had he loved the world more and souls less. Will all who read this, and especially those who have profited by the labors of this good man, remember that pure religion is to visit the fatherless and the widow with a gift: it is but sheer justice. 'He sought not yours, but you.' I visited him a short time before his death—he was then happy, on the mountain-top. His disease was the liver-complaint; he suffered long and much, but 'as a Christian.' He died suddenly, and unexpectedly to his neighbors—although very low in health, not worse, apparently, than for some time before. His

son had arisen to give him some medicine. He remarked, with some emphasis, 'The will of the Lord must be done.' This aroused his companion in tribulation—his wife—to whom, on coming to the bedside, he said, 'The will of the Lord be done! the will of the Lord be done!' and spake no more on earth. I was passing by a few hours after, and, learning that he was no more, I called. The scene I witnessed I cannot describe. I tried to soothe his widowed wife and orphan children. I gazed on his manly form, cold and still in death—he lay like a soldier taking his rest. 'But Jesus is the resurrection and the life.'"

There is an error in the printed Minutes in reference to the name of Mr. Overall. It is there stated that *Asa* Overall was admitted on trial and appointed to New Madrid. It should have been *Nace* Overall. He continued in the connection four years, and traveled, besides New Madrid, the Dover, Red River, and Hartford Circuits, and then located. Mr. Overall belonged to a preaching family, as there will be occasion to note in the progress of this work. He was a devout Christian and faithful preacher. He died a few years since, and has gone to his reward.

Another error crept into the printed Minutes this year. Moses Ashworth is placed among those admitted on trial, whereas he was reādmittēd, having formerly belonged to the Western Con-

ference, as noted on a previous page in this work.

Jacob Whitesides was appointed to a circuit in the Missouri District, and was continued in Missouri until a Conference was formed in that State, when he was included in its bounds.

Gabriel Pickering and Roswell Valentine both declined traveling at the end of their first year, and they were discontinued.

James Nowland's health failed, and he was discontinued at the close of one year.

John C. Harbison and John Scripps both fell into the Missouri Conference.

Elijah Gentry was stationed in Mississippi, and became a member of that Conference when it was organized. Wiley Ledbetter was discontinued.

Warrick Bristoe and George Richards, from the Tennessee Valley Circuit; Hardy Bloodworth, from the Flint Circuit; John Foust, from Holston; Sterling Dilahay and James Miller, from the Dover Circuit—local preachers—were elected to deacon's orders.

Thomas Gunn, from the Red River Circuit, and John Winton, from the Knox Circuit—local deacons—were elected to elder's orders. The names of local preachers coming from charges in Tennessee are mentioned; many from other States were elected to orders at various sessions of the Conference.

There are several names in the list of appointments which deserve more than a mere passing notice.

Samuel Brown traveled Red River one year, which is all the ministerial labor he performed in Tennessee, his native State.

Claiborne Duval, who was connected with a large and reputable family, several of whom were ministers of the gospel, traveled but one year in Tennessee. He and Dr. Brown each sustained a good reputation through life, and died in the faith. They are both buried in Kentucky.

Sela Paine traveled a few years, and located. Among other appointments, he filled Nolichucky, Holston, and Abingdon.

Elisha Lott traveled a portion of his time in Tennessee, but became identified with the Mississippi Conference, and located.

Jesse Cunnyingham was a native of Jefferson county, Tennessee, and was born October 25, 1789. His parents were early settlers in East Tennessee, and were pious members of the Methodist Church. Mr. Cunnyingham was converted when he was about seventeen years of age, and commenced preaching, and entered the Conference, at about twenty-two. He was one of twenty-three admitted on trial in the autumn of 1811, at the session of the Western Conference held at Cincinnati. Among his classmates were Jona-

than Stamper, George Ekin, Thomas D. Porter, and William McMahon—men who in their day and generation were wise and strong in doing good. Mr. Cunnyingham was appointed the first year of his ministry as junior preacher on the Holston Circuit. The next year he was on the Stone's River Circuit, which was in the new and beautiful country around Murfreesboro. The year following he was sent to East Tennessee, and traveled the Tennessee Valley Circuit. From thence he was sent to Carter's Valley; thence to Wayne, Kentucky. At the end of his fifth year he was made Presiding Elder of the Holston District. It was very uncommon in those days to appoint one so young in the ministry to the important office of Presiding Elder; but in this case it was the more remarkable, because he was sent to a District near, or perhaps including, his early home, and embracing the very first circuit he had traveled. His appointments in this District embraced only seven charges, being a portion of the original Holston District, but these covered a vast extent of country, lying in the mountainous regions of South-western Virginia, Western North Carolina, and East Tennessee. He was continued on this District for four years, and his labors were crowned with success, but attended with suffering and exposure. His health in a measure failed, and after he returned from the General Confer-

ence of 1820, of which he was a member, he was placed on the superannuated list. In this relation he spent most of the remainder of his life. One year he was again on the Holston District, but was compelled to desist from active labor, because of feeble health. He located for a season, but was reädmittèd into the Holston Conference in 1849, and retained his membership till July 10, 1857, when he exchanged a state of trial and conflict for one of rest and reward.

Mr. Cunnyingham was remarkable for his piety, patience, and cheerfulness. His last days were attended by suffering, from a cancerous affection of the face, but his faith never wavered—"he triumphed in the God of his salvation."

He was married in 1819 to Miss Mary Etter, who is said to have been to him "an angel of mercy." They had a large family of children, all brought up in the fear of God, and grew to be ornaments of society and an honor to their parents. The Rev. William G. E. Cunnyingham, D.D., of the Holston Conference, formerly a missionary to China, is the son of this devoted servant of the Church. Mr. Cunnyingham and his excellent wife both sleep in Jesus. Truly they lived not in vain!

James Dixon's name was once familiar to the people of Tennessee. He was born in Ireland, but came to America with his father when he was

a small boy. He was brought up on the Kanawha, in Western Virginia, and was admitted into the Western Conference in the autumn of 1810. He traveled the Goose Creek and Knoxville Circuits in Tennessee, and other circuits in Kentucky and Illinois. He was sent to the Mississippi work in the latter end of the year 1815. Here his health failed, and he was returned to Tennessee and placed upon the superannuated list, by request of the Conference. His health, after a season, grew better, and he was appointed to labor in Knoxville and Greenville, East Tennessee. Again he fell prostrate under the power of disease, and finally lost his mind and died in a state of insanity. In the division of the Conference in 1824 he fell into Holston, and was provided for by his brethren of that Conference. He became so burdensome that he was sent to the Lunatic Asylum at Nashville, and was put under the supervision of the author. He was well cared for while he lived, and in the winter of 1849 he passed away and was decently interred in the City Cemetery. Mr. Dixon never married, and had no relatives near him in his years of affliction; but his brethren in the ministry never forgot him, nor was he neglected in his sad condition. Dr. McAnally pens the following tribute to his memory :

“James Dixon, this year appointed to Knox-

ville, was, in many respects, a remarkable man, and one who, subsequently to this, was the subject of a most remarkable providence. He was an Irishman by birth, finely educated and highly gifted. At this time he was in the prime and vigor of manhood—an able preacher, and an able exponent and defender of the doctrines and polity of the Church to which he belonged. He was once led into a protracted controversy, which was carried on through the public prints, with the celebrated Dr. I. Anderson, of the Presbyterian Church—one of the ablest ministers that Church ever had in Tennessee, and one who, no doubt, felt it to be his duty to oppose, with all his ability, the doctrines and polity of the Methodist Church; and in justice to his memory, as well as to the truth of history, it must be said, if such were his duty, he was faithful in the discharge of it. A portion of the published matter in the controversy alluded to is in the possession of the present writer, and, whatever Dr. Anderson and his friends may have thought of the result, Mr. Dixon and his friends had no cause to regret the controversy had been thrust upon them, or to feel ashamed of the manner in which he had conducted it, or of the results which followed. This year he acted his part well. The next year after this, he was sent to Natchez, where his health failed, and for two or three years he was on the list of



superannuated preachers. In the fall of 1819, having been partially restored to health, he was again sent to Knoxville, and at the Conference for 1820 he was appointed to Knoxville and Greenville; but during the year he was suddenly stricken down with apoplexy, or epilepsy, and for a remarkably long period remained helpless, and almost entirely unconscious. After some weeks, during which he was with great difficulty kept alive, he was restored to consciousness, but not to a recognition of any body or any thing around him. He had forgotten his own name—forgotten the names and faces of his most intimate friends—forgotten how to read—forgotten even the letters of the language—forgotten every thing. Nor did he ever recover, to any considerable extent, what he had then lost. He learned his letters, learned again to read, and slowly recovered a part—but only a small part—of what he had been by disease bereft. Some eight or ten years after his first attack, he had so far recovered as occasionally to give a short exhortation at religious meetings, and a few times attempted to preach. Later in life, he became worse, his affliction exhibiting much more of mental derangement, sometimes going off into frenzy, then into dementation.”

One of the remarkable men of the times in which he lived was George Ekin, who traveled and preached in America for about forty-five

years. He commenced in the Western Conference and finished his work in the Holston Conference, which was in the beginning an integral part of the first Conference in the West. Indeed, Mr. Ekin completed his labors near the very point where the first societies were formed in the Western Conference.

Mr. Ekin was eccentric, and had attached to him some peculiarities that could not have been gracefully worn by others; but in his case these idiosyncrasies were not only allowed, but were often mentioned with pleasure by those who knew him well and rightly appreciated his character and temper. Many amusing anecdotes are related of him, and yet he was beloved and respected by the thousands who knew him well, especially in East Tennessee and South-western Virginia. He had one son, who entered the ministry in early life; but his race was short and his journey soon ended. His grandson, the Rev. George Ekin Naff, was a most promising young minister, who died in Murfreesboro, Tennessee, in 1862 or 1863. He was well educated, an eloquent preacher, and was, at the time of his death, President of Soule Female College.

The following memoir of Mr. Ekin is the official report adopted by the Holston Conference at Knoxville, October 22-28, 1856 :

“George Ekin was born May 22, 1782, near

Newtown Stuart, Tyrone county, Ireland. When about fifteen years of age, he was awakened to a sense of his condition as a sinner, in a Methodist class-meeting; and, though previously prejudiced against the Methodists, he united himself with that people. About six months afterward he was happily converted to God when alone on his father's farm. Soon after this period he was appointed a class-leader, and authorized to exhort. At the age of twenty-two years, he was licensed to preach. For some five or six years he preached in his native country, and then came to America. In the year 1811 he was admitted into the Western Conference on trial, at a session held at Cincinnati, Ohio. From that time to the day of his death, a period of forty-five years, Brother Ekin was in the traveling connection, and, except some five or six of the last years of his life, was effective. As a minister, Brother Ekin possessed respectable talents, and employed them to their utmost in bringing souls to Christ, building up the Church, and promoting the glory of God. It may be said in truth, 'In labors he was abundant, and God's blessing was with him.' As a Christian, Brother Ekin was regarded by all who knew him, and especially by those who knew him best, as being one of our best and most pious men. He was satisfied with his conversion and consecration to God, happy in communion with heaven, firm in

his attachments to the Church of his choice, unwavering in his efforts to do good, and ever 'strong in faith, giving glory to God.' Brother Ekin was emphatically a working man; and his views of ministerial duties and obligations were such, and his zeal for souls and his Divine Master so strong and ardent, as led him not only to preach faithfully and constantly, but also to use all the means and institutions within his compass for the accomplishment of the ends proposed by the Christian ministry. Nor did he labor in vain. God blessed his labors most signally and abundantly. It is stated that upward of ten thousand persons were received by him on probation; about eight thousand souls made a profession of religion under his pastoral ministry; and it is thought that some fifteen thousand persons were baptized by him. He died very suddenly, of apoplexy, at the house of Dr. Heiskell, Abingdon, Virginia, on the 2d of August, 1856, in the seventy-fifth year of his age. Thus passed away the venerable George Ekin, after having served the Church and his God for three-score years; and though he died without saying a single word to any of his brethren, and where there was no earthly friend to witness his sudden exit, his Christian and ministerial course was such, for more than a half century before his death, as warrants the assurance that all was well with him at that trying hour,

and that He who alone witnessed the death of Moses on the sacred mount, stood by our venerable brother, and conducted him, as he did the leader of Israel, to a home in heaven. Yes, we rest satisfied that our brother is reaping his reward with the sanctified in the kingdom of God on high."

As has been seen, Thomas L. Douglass was transferred during the year 1813 from Virginia to the Tennessee Conference. This was regarded as a very fortunate arrangement, for Mr. Douglass, though yet comparatively young, had made a reputation, not only as an able and eloquent preacher, but as possessing superior business qualifications. His announcement, therefore, as a member of the Tennessee Conference, doubtless gave much satisfaction. Coming in the middle of the Conference-year, he was assigned to the "town of Nashville," as the city was then called, where he remained till the meeting of the body. He was at once made Secretary, and took a prominent position as a member of the Conference.

Some years since the author prepared a "Biographical Sketch" of Mr. Douglass, which was published, and from which he begs leave to make a few extracts :

"Mr. Douglass was a native of Person county, North Carolina, born in the year 1781. Of his parentage and early training we have but little in-

formation, yet, as he inherited a handsome patrimony, we infer that he was brought up in easy circumstances. His education was evidently designed to prepare him for a mercantile life, and he spent a portion of his early years as a merchant's clerk. Of the languages and sciences he gained but a limited knowledge in his school-boy days.

“He early embraced the Christian religion, and was converted and joined the Methodist Episcopal Church in 1798. He was licensed to preach in the latter part of the year 1800. Thus, at the early age of nineteen, he commenced the work of preaching the gospel of our Lord Jesus Christ.

“In the year 1801 he was admitted on trial in the Virginia Conference, and appointed to the Hanover and Williamsburg Circuit. His colleagues were William Davis and Daniel Ross.

“His second year he traveled Swanino Circuit alone, in Salisbury District, North Carolina, then included in the Virginia Conference.

“At the end of his second year, he was received into full connection, ordained deacon, and appointed in charge of the Guilford Circuit, John Ballew being his colleague.

“His fourth year was Greenville Circuit, Norfolk District: Daniel Kelly his associate.

“At the close of this year, he was elected and

ordained elder, and stationed at Portsmouth, Virginia.

“His next year was spent on the Bertie Circuit, with John Pinner as his colleague.

“In 1807 he was appointed Presiding Elder of Salisbury District.

“In 1808 he was placed on the Yadkin District. This was nearly the same ground he occupied the previous year, but a new name was given to the District.

“In 1809 he was appointed to the James River District, which embraced Richmond and the adjacent country.

“He was continued on this work till 1813, when his name appears in the Minutes as being stationed in Richmond, with Thomas Burge.

“During this year he was transferred to the Tennessee Conference, and stationed in Nashville. At the session of the Virginia Conference in February, 1813, Mr. Douglass received his last appointment in that division of the work. He was transferred the October following, at which time the Tennessee Conference convened. •

“By glancing at his appointments, during his connection with the Virginia Conference, it will be seen that, though young, he occupied many of the most important fields of labor in Virginia and North Carolina. He was associated, too, with men who took high rank in those days; such as Jesse

Lee, Phillip Bruce, Richard Lattimore, John Early, and others. Mr. Douglass was not only a popular preacher in Virginia, but he was remarkable for his success. He was the instrument, in the hands of God, of the conversion of hundreds and thousands of precious souls for whom Jesus died. He had, moreover, the confidence of his elder brethren, and especially the Bishops; hence we find him, when he had been only six years in the ministry, in charge of a large and important District, and continued in this responsible position for several years in succession. He was also chosen as a representative to the first delegated General Conference of the Methodist Episcopal Church in America. This was held in New York, May, 1812. By reference to the Journal of that Conference, we find Mr. Douglass on important committees, and taking an active part in the proceedings of the body. During the session of the Conference he attracted great attention as a preacher: crowds assembled to hear the eloquent young Virginian, who won upon the hearts of the multitudes, and produced impressions which were not erased for many years. In 1840 the writer met many in Baltimore who remembered the eloquent and powerful sermons Thomas L. Douglass preached in 1816.

“The first appointment of Mr. Douglass in Tennessee was the town of Nashville, then compara-



tively a small village. The number of Methodists was small, the Minutes showing at the close of the year only thirty-eight whites and thirty-five colored. The appointment as a separate charge, we presume, was only temporary, as we find the town incorporated in the circuit the ensuing year, and for several years afterward. Indeed, Nashville was not constituted a regular station till the autumn of 1818, when John Johnson was appointed in charge, and continued for two years.

“Mr. Douglass was appointed his second year in the Tennessee Conference in charge of the Nashville District, as the successor of that great and good man, Learner Blackman. The District comprehended all that portion of Middle Tennessee south of the Cumberland River, and extended into North Alabama, embracing all the territory then inhabited in the region between the Tennessee State line and the Tennessee River.

“On this District he was continued for four years; and after an ~~interim~~ of one year, during which he was a supernumerary, he was returned to the Nashville District, where he was continued for four years more in regular succession. The work, however, in this time had been greatly enlarged, new Districts formed, and the plan of the work much modified.

“During these eight years' labor, Mr. Douglass

was actively engaged in the work of the ministry, and witnessed a great ingathering into the fold of Christ. Few men were ever more popular and useful, or exercised a greater influence on the multitudes, than this excellent servant of the Church.

“By twenty years’ hard labor in those days, when the rides were long, camp-meetings numerous, and much of the preaching of necessity performed in the open air, Mr. Douglass’s health became somewhat impaired; yet he subsequently labored in various places—sometimes as a supernumerary, and again as efficient; now in the station, and then on the District or circuit—ever exemplifying in his conversation that he was a devoted Christian and a faithful minister of the Lord Jesus Christ.

“He was for many years Secretary of the Tennessee Conference, and Treasurer of the Conference Missionary Society. He was several times a delegate to the General Conference, and in 1832, and again in 1836, was the Secretary of that body.

“Soon after his removal to the West, he was united in marriage to Miss Frances McGee, daughter of the Rev. John McGee, a distinguished Methodist preacher, and one of the honored instruments of the wonderful revival that excited the Western country about the year 1800. Mr. Douglass located his family in Williamson county,

Tennessee, where on a farm he employed himself in agricultural pursuits when not able to do effective work in the ministry. Several years of the latter part of his life he suffered much bodily affliction, but whenever able to work, he was employed in doing good. As a farmer, he might, in many respects, have been considered a model. Order, neatness, and comfort were displayed in every thing that pertained to his house and farm.

“To give the reader an idea of the spirit, zeal, and success, of Mr. Douglass as a minister, we insert a report of the work in his District, which he furnished to the editors of the Methodist Magazine.

“‘NASHVILLE DISTRICT, October 15, 1820.

“‘DEAR BRETHREN :—I would communicate the intelligence contained in the following letter to one of our Bishops, if I knew where a letter could reach him in safety; but as afflictions have prevented their contemplated route through this country, I take the privilege of making the communication to you, that you may, if you think proper, give it a place in our Magazine, and by that means let the lovers of Jesus know what God is doing for us in Tennessee.

“‘In the opening of last spring, we witnessed something more than an ordinary attention to the ministry of the word, especially in those parts of Nashville and Lebanon Circuits which lie adjoin-

ing. There were frequent awakenings and conversions in other parts of the District, but this seemed to be the point where the prospect of the work was the most promising. On Saturday, the 24th of June, a quarterly-meeting commenced at Ross's Meeting-house, Nashville Circuit, Wilson county. The preachers from Lebanon Circuit attended with us, together with many of the members from both circuits. They brought the fire with them. The meeting continued until Tuesday, and the Lord crowned it with seventeen converts. Thus far the work progressed, rather silently indeed, but very sweetly; and during one quarter in Lebanon Circuit upwards of two hundred were added to the Church, and about one hundred souls converted at the regular circuit appointments. The expectations of the people were up. Zion travailed. The professors were sending their prayers to Heaven, and the general attention of the people seemed to be turned toward our approaching camp-meeting, which commenced on Friday, July 14, at Centre Meeting-house, in Wilson county. Thursday was a day of incessant rain, and the prospect seemed very unpromising; but on Friday morning the material sun arose without a cloud to obstruct his cheering rays. All nature seemed to smile, and every thing was calculated to inspire the human mind, and call forth its energies in praise to God. The people began

to collect very early, and came in crowds from every direction. The camp-ground had been considerably enlarged, but still we had to double the lines of the tents. Thirty-three preachers, and, I think, not less than five thousand people, attended this meeting.

“Divine service commenced on Friday at two o'clock. After a sermon was delivered, the order of the meeting was published, and an invitation given to the mourners to come into the altar. About thirty came forward, and before sunset four of them professed conversion. At candle-light, we had another sermon. The mourners were again invited into the altar. About fifty were supposed to be on their knees when we engaged in prayer for them, and before next morning nine of them found the blessing. On Saturday morning, at sunrise, a sermon was delivered, and the altar was nearly filled with mourners. We had preaching at eight, eleven, and three o'clock, but the work was too great to admit of preaching at candle-light. We had the trumpet blown according to the order of the meeting, for the purpose of having a sermon delivered; but just at that moment two or three struggled into liberty and rose praising God, while several others sunk under the power of conviction. We saw it was impossible for the people to hear preaching, so we declined it, and consented that God should work his own way, and thirty-

one souls professed to find peace with God during the day and night. On Sabbath we had preaching at sunrise, at eight, ten, and eleven o'clock. The work was great. Jehovah was in the camp. We did not attempt to preach in the afternoon or at night. The convictions and conversions were almost perpetual; and on Monday morning it was estimated there were eighty-six souls who professed to get converted through the preceding day and night. At seven o'clock on Monday morning, the ordinance of baptism was administered to seven adults and twenty-five children. A divine power rested upon us, and the Lord was present to sanction the ordinance in which we are called by his name. The sacrament of the Lord's-supper was then administered to several hundred communicants. It was a time of sweet communion with each other and with our Lord. We closed the administration of the ordinance with a sermon about twelve o'clock, after which there was no more preaching through the afternoon or night. On Tuesday morning, at eight o'clock, a sermon was delivered, and about twelve o'clock the meeting ended. Through Monday, Monday night, and Tuesday, until the close of the meeting, fifty-eight professed to find the Lord. About forty mourners were on their knees when the congregation was dismissed, fourteen of whom obtained the blessing, some on the ground and others on

their way home; making in all two hundred and two who professed faith in the Lord Jesus. On Tuesday morning we opened a door for the admission of members, and one hundred and eleven joined the Church, sixty of whom were young men.

“‘I do not remember that I ever saw more agreeable weather for a meeting in my life; and such was the continual and glorious display of divine power, that the altar was never empty of mourners from the time they were first invited into it until the meeting ended, except when they were carried out, that we might administer the ordinances of baptism and the Lord’s-supper; neither did the people all leave the stage day nor night from the beginning to the end of the meeting. The cries and groans for mercy among the distressed were perpetual; the shouts of the young converts and old professors were almost without intermission; and such a sense of the divine presence prevailed, that it seemed to impose a solemn awe upon the people as they entered the encampment, so that we had no interruption, nor a single instance of misbehavior worth noticing, during the meeting. An aged sinner was heard to say he had “never seen the like before. God had sanctified the ground, and none could walk upon it without feeling awful.” No opposition, nor a single remark, was heard against the re-

ality of the work. Some who had once been opposers of religion acknowledged they believed this work to be genuine. When the congregation was addressed on Tuesday, a request was made that all—not only those who had obtained religion, but those also who intended to seek it in good earnest—should get on their knees and join in prayer; and it was remarked that there was not an individual present who did not instantly drop on his knees. This was followed by a general cry for mercy throughout the congregation. We could no longer get the mourners into the altar: it was *altar* all over the camp-ground. When the meeting was drawing to a close, a young man who had obtained religion stood up on one of the seats, and, looking over the congregation, exclaimed, “O Lord, must I go home and leave these people, and leave this place?” This was repeated three times, with an emphasis that seemed to penetrate every heart, as though it was the language of each individual present.

“‘I have been a little more particular in giving an exact account of this meeting, because it is considered as being the commencement of the greatest work that ever was seen in the Western country. The holy afflatus was felt like an electrical shock in the surrounding counties, and its influence experienced more than one hundred miles in less than a week. The Rev. Edward



Morris, John McGee, John Page, and Charles Ledbetter, who have been instruments in planting the gospel in different parts of the United States, and are known by many of the old Methodists, were at this meeting, and pronounced it to be the greatest time they had ever seen.

“Our camp-meeting for Caney Fork Circuit commenced on Friday, July 21, at Good Hope, in Warren county. This, upon the whole, was a great and good time. The country is but thinly inhabited, and our congregation was comparatively small, though larger than usual at that place. We had sixty-eight converts, and thirty-one joined society. Another camp-meeting was held at the same time, near Shelbyville, by the Presbyterians and Methodists jointly. This was the time of the anniversary of their “Bible Society.” The Lord favored them with his presence, and about seventy professed faith in Christ, amongst whom were some of the students belonging to the academy.

“We have had a gracious work in Duck River Circuit. The quarterly-meeting, June 10, at the Big-spring Meeting-house, in Maury county, was turned into a little camp-meeting. It was a new place, and but few people attended; however, the Lord was with us, and gave us twenty-six converts. Our regular camp-meeting for this circuit commenced on Friday, July 28, at Zion, in

Maury county, and ended on Tuesday following. Here we had to contend with all the prejudices which Calvinism and anti-pedobaptism are calculated to generate against the work of God; but our exertions were in proportion, and the Lord gave us eighty-two converts, and sixty-four joined the Church. I baptized twenty-seven children and sixteen adults, and administered the Lord's-supper to upwards of four hundred communicants.

“An extra camp-meeting was held in Lebanon Circuit, at Ebenezer, in Wilson county, commencing August 18, and ended the Tuesday following. This is a place where camp-meetings have been held for many years; but this meeting exceeded all the rest—the people came praying and believing, and God was with them. One hundred and eighty-two professed to be converted, and one hundred and twenty-five joined society. The Rev. Valentine Cook was present, and preached on the subject of baptism with uncommon power and great usefulness. The sermon was much blessed to the people.

“The camp-meeting for Richland Circuit commenced August 25, at Pisgah, in Giles county, and ended the Tuesday following. This is a place which God highly honored with signal displays of his power on former occasions. The people came out expecting to see gracious times, and they were

not disappointed. The Lord gave us seventy-two converts, and sixty-five joined society.

“The camp-meeting for Nashville Circuit commenced September 8, at Mount Nebo, in Williamson county, and ended the Tuesday following. Here we had to contend with strong prejudices against Methodism; nevertheless, God was with us. The work of conviction was general and deep in the hearts of the people, and we had some of the most distinguished and bright conversions I ever saw. According to the returns made, ninety-two professed to be converted, and ninety-six joined society.

“Our camp-meeting for Stone's River Circuit commenced on Thursday, September 21, at Windrow's Meeting-house, in Rutherford county, and ended the Tuesday following. Here, I may say, the faith of the Christians rose to its proper point, and became the full persuasion of the truth of God's promise and the confident expectation that he would be with us. Many of the young converts from the other camp-meeting attended, and numbers under conviction came for the express purpose of getting their souls converted. The camp-ground was enlarged to twice its former size, and yet fully one-third of the tents were outside of the lines. Two stages were erected, and seats made for the accommodation of two congregations within the lines of the encampment, and

another some distance on the outside. Although Thursday and Friday were days of almost incessant rain, the people appeared to be entirely regardless of it: they came in their carriages, fixed their tents, and collected round the stage to hear preaching, with as much attention as if there was no rain falling. The time was glorious beyond description! It is impossible for me to give an account of particulars. Three hundred and fifty professed conversion, and two hundred and two joined society. On Monday morning, I baptized twenty-five children and fifty-six adults, and administered the Lord's-supper to nearly six hundred communicants. Murfreesboro, the county town, and at present the seat of Government in this State, shared largely in the benefits of this meeting. We have raised a society there of more than forty members, and the prospect of an increase is very promising.

“On comparing the numbers returned at Conference with the former numbers, I find we have a net increase of eighteen hundred and twenty members in the District; and, in order to have a correct idea of the work, it must be recollected that beside the deaths and expulsions, at least five hundred members have emigrated from this District to Missouri, Alabama, and Jackson's purchase over Tennessee River, in the course of the past year.

“‘The character of this revival is the least mixed with what is called irregularities or extravagances of any that I ever saw. We have had nothing of what is called the *jerk*s or dance among us. The work of conviction in the hearts of sinners has been regular, powerful, and deep, their conversion or deliverance from sin and guilt clear and bright, and their rejoicings scriptural and rational. I think fully half of those who have been the subjects of the work are young men and heads of families—many of them among the most respectable in the country, men of education, men of talents. We anticipate help and usefulness from some of them in the Lord’s vineyard. Upon the whole, it is the greatest work, the most blessed revival, I ever saw. The whole country, in some places, seems like bowing to our Immanuel—religion meets with very little that can be called opposition; and many who neither profess nor appear to have any desire to get religion themselves manifest an uncommon degree of solicitude that others should obtain it, and express a high satisfaction at seeing the work prosper. May the Lord continue to pour out his Spirit, and may the hallowed fire spread until all the inhabitants of the earth shall rejoice in his salvation! To God be all the glory.

T. L. DOUGLASS.’

“This was one of the most extraordinary re-

vivals of religion ever witnessed in the West. Multiplied thousands were converted and added to the Church; and many who were its subjects became flaming heralds of the cross. At one of the meetings here reported by Mr. Douglass, Colonel James McFerrin, the father of the writer of this sketch, was awakened, and soon afterward converted. He carried the revival influence into his own family and neighborhood. His children were brought to God; and subsequently three of his sons, and several of his neighbors, became Methodist preachers—some of whom have gone to their reward; others still remain, preaching Christ and him crucified. In this revival, the Rev. F. A. Owen, one of the Book Agents of the Methodist Episcopal Church, South, was converted and licensed by Mr. Douglass. Mr. Douglass also introduced Robert—now Bishop—Paine into the ministry; likewise Sterling Brown, that great star of the West, who brought hundreds and thousands to God in the space of a few years, and went home in a chariot of fire; and many others who were giants in the cause of Christ. In all this great work, Mr. Douglass was one of the principal agents, exercising perhaps more influence than any other man in advancing the cause of Christ.”\*

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\* This sketch was first published in 1858.

Mr. Douglass was of low stature and inclined to corpulency, but erect, and graceful in his manners. His face was full, round, and benevolent, with a small hazel eye that indicated intelligence. His manner in the pulpit was nearly faultless—no affectation, no ostentation, no attempt at display; simple, natural, easy, with a voice of full compass and power, and as sweet as æolian harp. He was always master of his subject; and, although he never carried a manuscript into the pulpit, yet he prepared his sermons with care, and brought out of the rich treasury of God's word things new and old. He has left many sketches of sermons, some of which are now in the author's possession, with critical notes and essays written in a beautiful hand, and exhibiting thought, reflection, and prayerful investigation. Mr. Douglass was a man of extensive reading; he was especially well read in Methodist history, and understood Methodist doctrines and Methodist economy; and no man loved his Church more, or more heartily subscribed to its creed and discipline than did he. Any departure from its doctrines, or any innovation upon its economy or well-established usages, gave him pain. In the pulpit, in the Quarterly, Annual, and General Conferences, he was ever vigilant, always watching for the honor and integrity of the Church. His administrative qualities were superior—strict, firm, mild, gentle, always adhering to

the letter of the law ; indeed, Mr. Douglass was able to work with efficiency and ability in any department of the Church. The author ventures the assertion that few men excelled him in his day, and that none of his compeers, taking him in every aspect of his character, possessed greater versatility of useful talents than Mr. Douglass.

Were it not feared that the sketch of this distinguished servant of Christ would be extended to too great a length, for a work of its character, extracts would be freely made from some of his unpublished manuscripts ; as it is, a few must be given as specimens of his style and indications of his character and the depth of his piety.

There now lies on the table, before the writer, a plain and substantially-bound book, with this inscription : "Thos. Lo. Douglass. Bought in Richmond, March 30th, 1810." This, when purchased, was blank, but its pages are filled with notes, plans of sermons, and sketches, showing that at this early day Mr. Douglass was a close student, and profited by what he studied. The entries show that he read Alexander Pope, Beattie, Robertson, and others, with care. Here also are found notes made while studying the natural sciences. Quotations, extracts, and definitions, are interspersed, so as to make a volume of some hundred and fifty pages in manuscript, containing much valuable information and many excellent sugges-



tions. Near the close of the book this record is found: "Ministers of Christ should rather study solidity of matter than variety of expression or elegance of style. It is not their business to please the wanton wits and gratify the luxuriant fancies of men with a pompous sound of words, but solidity to instruct them in the great necessary duties of the gospel, and to furnish them with the strongest arguments and motives to a holy life."

Here is another volume. It is a copy of the Holy Bible, with blank leaves inserted for notes by the reader. Mr. Douglass, among other entries, left the following, which are transcribed as worthy of record and promulgation:

GENERAL DIRECTIONS RELATING TO OUR IDEAS.

1. Furnish yourself with a rich variety; acquaint yourself with things ancient and modern—things natural, civil, and religious—things domestic and national—things of your native land and foreign countries—things present, past, and future; and, above all, be well acquainted with God and yourself. Learn animal nature, and y<sup>e</sup> workings of your own spirits. The way to attain to an extensive treasury of ideas is to read y<sup>e</sup> best authors, converse with y<sup>e</sup> most learned, knowing, and wisest of men.

2. Endeavour to retain y<sup>e</sup> ideas you have ac-

quired. This is to be done: (1) By recollecting those things you have seen, heard, or read; (2) Talk over the things you have learned with some of your acquaintance; (3) Commit to writing whatever you think is most valueable or important.

3. Learn to acquire a government over your thoughts.

Hindrances that keep preachers from improving are: 1. Laziness; 2. Idle visits; 3. Trifling conversation; 4. Worldly business.

#### QUALIFICATIONS OF A CHRISTIAN MINISTER.

Natural gifts or abilities are:

1. A good understanding.
2. A lively imagination.
3. A retentive memory.
4. A natural elocution.

Acquired abilities are:

1. To have y<sup>e</sup> love of God and all mankind in the heart.
2. The knowledge of y<sup>e</sup> Scriptures.
3. The knowledge of men.
4. The knowledge of hystory and all kind of books.

#### ON THE ART OF PREACHING.

1. A preacher should be simple in his beginning, enter upon his subject without much parade, unfold it gradually, so that it may still rise and

gather strength as it advances; keep one weighty point in view—make one part serve to usher in another, and all concur in throwing light upon the truth he wants to illustrate, or inforcing the duty he wants to recommend. By this means he will make his discourse a regular and compleat work. Conduct y<sup>e</sup> hearer's mind easily along y<sup>e</sup> several parts, and make him understand and feel your main design.

2. A preacher should vary his style and manner according to the nature of his subject and y<sup>e</sup> capacities of his audience: for as y<sup>e</sup> same dress will not suit every shape, neither will the same style agree to every subject; and there are as great diversities in y<sup>e</sup> genius and capacities of different people as in their shape and air; to whom, if a speaker addreses himself in y<sup>e</sup> same unvaried manner, he may perhaps surprise but certainly he cannot edify all; and I should esteem him the best orator who, while he keeps his main end constantly in view, regards connection as subservient to this, and rather command attention by y<sup>e</sup> weight of matter than solicit it by the shew of eloquence.

The powers to be addressed in a discourse are as follows :

1. The understanding.
2. The conscience.

3. The imagination.

(1) In every discourse y<sup>e</sup> understanding should be fed with divine light in a solemn, weighty manner.

(2) The conscience should be roused by close and pointed interrogations.

(3) The imagination and affections should be moved by setting before it the beauty of religion and the deformity of sin; by representing to the mind the glorious joys of heaven and y<sup>e</sup> gloomy horrors of hell.

THE DIFFERENT PARTS THAT MAY OCCUR IN A DISCOURSE.

1. A concise narration of facts.
2. A series of proofs.
3. Objections stated and answered.
4. Cases supposed, reasoned, and applied.
5. Propositions fairly proved.
6. Appeals to reason and conscience.
7. Repeated and pointed interrogations.
8. Short dialogues.
9. Charecters drawn, sometimes single and sometimes contrasted.
10. Objects in this world and y<sup>e</sup> other, painted with strength and justness.
11. Moving and home addresses to different sorts of men.
12. Metaphors, apt and unforced.

The necessity of obedience to civil authority :  
Rom. xiii. 1–7; 1 Tim. ii. 1–4; 1 Peter ii. 13, 14.

Acts xx. 28—“Take heed,” etc.

1. Take heed to your spirits.

2. Take heed to your practice.

3. Take heed to your doctrine.

4. Take heed to the flock.

(1) To the seekers under conviction.

(2) To the believers, who are justified.

(3) To the believers, who are sanctified.

(4) To the tempted.

(5) To those who are groaning for full redemption.

(6) To those who have backslidden in heart—in practice.

(7) Feed them as a flock.

(8) Urge the motives God has purchased with his own blood.

#### THE FALLEN STATE OF MAN.

Gen. ii. 17: “But on the day thou eatest thereof thou shalt surely die.”

Gen. vi. 5: “And God saw that y<sup>e</sup> wickedness of man *was* great in y<sup>e</sup> earth, and y<sup>t</sup> every imagination of y<sup>e</sup> thoughts of his heart *was* only evil continually.”

Gen. viii. 21: “For y<sup>e</sup> imagination of man’s heart is evil from his youth.”

Ps. li. 5: “Behold I was shapen in iniquity, and *in sin* did my mother conceive me.”

Ps. xiv. 3: "There is none y<sup>t</sup> doeth good, no not one."

Jer. xvii. 9: "The heart is deceitfull above all *things* and desperately wicked: who can know it?"

Rom. iii. 10: "As it is written, There is none righteous, no, not one."

Rom. v. 12: "Wherefore, as by one man sin entered into y<sup>e</sup> world, and death by sin; and so death passed upon all men, for that all have sinned."

Rom. viii. 7: "Because y<sup>e</sup> carnal mind is enmity against God."

CHRIST THE ONLY SAVIOUR.

Isa. liii. 5: "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed."

Jer. xxiii. 6: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

John vi. 33: "For the bread of (life) God is he which cometh down from heaven, and giveth life unto the world."

John xiv. 6: "Jesus saith unto him (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Acts iv. 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

CHRIST DIED FOR ALL MEN. .

Isa. liii. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

John i. 29: "Behold the Lamb of God, which taketh away the sin of the world!"

John xii. 47: "For I came not to judge the world, but to save the world."

Rom. v. 18: "Therefore, as by the offense of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life."

1 Tim. ii. 5, 6: "For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Heb. ii. 9: "That he by the grace of God should taste death for every man."

1 John ii. 2: "And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world."

1 John iv. 14: "And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world."

As a man, Mr. Douglass was remarkable for pro-

bity and punctuality, and his word was a sufficient guaranty to any one who knew him. He required no indorsement, but, like the unadulterated coin, he always passed currently upon his own intrinsic value. No one questioned the honor or fidelity of this excellent man of God.

As a Christian, he was consistent, uniform, devout. Cheerful in spirit, social in disposition, simple in manners, and pleasant in intercourse, he was a delightful companion; and hence his society was always sought by his brethren, especially by those of his own age in the ministry.

No marvel that a Christian, and a Christian minister, forming such a character, and living up to these resolutions, should become devotedly pious, and eminent as a preacher of the gospel. No wonder that, when he came to his last hour, he should have no fear in his death. Let the reader see how this great and good man closed his earthly pilgrimage :

His last sickness was protracted, but borne with Christian patience and calm resignation to the will of God. His death-bed scene was one of triumph—of complete victory. He died on Sunday morning, the 9th of April, 1843, at his own residence. He had been confined to his house and chamber most of the winter previous, and as the spring opened he gradually sank under the power of disease. On the Friday evening previ-



ous to his death, the Rev. A. L. P. Green and the Rev. M. H. Quinn called to see him, and spent the night with him. They found him near the gates of death, yet in full possession of all his mental faculties. They entered into a full and free conversation with him. He referred to the past, gave a brief history of his conversion and call to the ministry, and of his connection with the Virginia Conference. He expressed full confidence in the doctrines of Christianity as taught by the Methodists. Said he, 'I have been a member of the Methodist Episcopal Church between forty-five and fifty years, and a preacher about forty-two years; and I believe the doctrines of the Church to be the true doctrines of the Bible, and I have not a shadow of doubt in regard to their correctness.' Here he enlarged on the excellence of the doctrine of justification by faith; and while dwelling upon this fundamental principle of our holy Christianity, his soul was overwhelmed by a sense of divine goodness, and in rapturous joy he praised God for the plan of salvation. He also bore testimony to the excellence of Methodist polity, saying, "I have ever looked upon our government as the best Church-government in the world, and that God was with its framers."

Mr. Green suggested to him that his labor and exposure as an itinerant preacher had possibly made him prematurely old, and had hastened his

dissolution. He replied, "That is quite possible; yet, if I had my life to pass over again, I would take the same track. Any suffering I have endured, any sacrifice I have made for Christ's sake, is now my glory. I glory in the cross of Christ!"

During family prayer he was greatly moved, and responded with much fervency; and when a hymn was sung with the chorus,

"This world is not my home,  
This world's a howling wilderness,  
But heaven is my home,"

he paraphrased the words, and while tears of joy flowed from his eyes, he said, "Home, sweet HOME! After a life of toil and labor, to get HOME, where I shall rest! where I shall see my blessed Saviour!"

He spoke affectionately of his fathers and brethren in the ministry, and said that when he reached heaven he would be no stranger, but would see and recognize Asbury and McKendree, and others with whom he toiled to cultivate Immanuel's land, and would meet many of his spiritual children.

Thus, in strains of triumph, he rejoiced in the prospect of his change, and continued strong in faith, giving glory to God, till he fell asleep in Jesus, without the slightest apparent struggle or agony.

On Monday, the 10th of April, 1843, he was buried, after a funeral discourse by the Rev. Dr. Green, founded on the appropriate passage, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." His brethren in the ministry, and the members of the Church from the surrounding country, came by scores and hundreds to weep at the grave of him who had so often gladdened their hearts by the proclamation of salvation through Jesus Christ.

His dust has been removed to the cemetery at Franklin, Tennessee, where, with the remains of his wife, who has since followed him to the grave, he reposes, in hope of a glorious resurrection.

"Though dead, he yet speaketh." He lives in the memory of thousands, and lives to die no more. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Baker Wrather, who had traveled several years, was expelled because it was alleged that he had sold a slave and sent him to the South, separating man and wife. Mr. Wrather, the author believes, found his way into the Church again some years before his death.

There was but a very small increase in the

membership of the whole Conference this year, and in most of the Districts in Tennessee there was a decrease. The main reason offered for a want of prosperity in the Church, was the distracted condition of the country, growing out of the war with England. There was a small increase in the number of traveling preachers and a very considerable increase among the local preachers. The whole number of members in the Conference was: Whites, 19,875; colored, 2,040. In the Nashville District the returns showed 4,442 whites and 520 colored; Holston, 5,165 whites and 348 colored; Cumberland, 3,704 whites and 318 colored. This, however, is not a correct exhibit of the statistics in the State of Tennessee, because several of the Districts lapped over into other States, and Districts lying mainly in other States extended into Tennessee. At the date here given, Holston District reached into Virginia and North Carolina; and the Cumberland District embraced several appointments in the State of Kentucky; while the Green River District extended into Tennessee, and took in several circuits and many societies.

The appointments of the preachers were as follows :

HOLSTON DISTRICT.—James Axley, P. E.; Abingdon, Sela Paine; Nolichucky, Benjamin Malone; French Broad, John Henninger; Tennessee Valley, John Menifee; Clinch, William Hart; Car-

ter's Valley, Jesse Cunnyingham; Powell's Valley, James Porter; Knoxville, James Dixon; Holston, George Ekin; Lee, Thomas Nixon.

NASHVILLE DISTRICT.—Thomas L. Douglass, P. E.; Nashville Circuit, Baker Wrather; Stone's River and Lebanon, Moses Ashworth; Caney Fork, Hardy M. Cryer; Elk River, Joshua Boucher; Richland, Benjamin Edge; Flint, John Cragg; Duck River, Zachariah Witten.

CUMBERLAND DISTRICT.—Learner Blackman, P. E.; Goose Creek, Ivy Walke; Fountain Head, James Gwin; Roaring River, John Phipps; Somerset, Nicholas Norwood; Green River, Haman Bailey; Barren, Samuel Brown; Wayne, Thomas Bailey.

The Green River District embraced Dover Circuit, with Joseph Faulks as preacher in charge, and Dixon, with John Bowman, as the preachers.

## CHAPTER IX.

Conference at Bethlehem—Bishops Asbury and McKendree both present—Bishop Coke's funeral ceremonies—Bishop Asbury's last visit—Fourteen admitted on trial—Error in the printed Minutes—Lewis Garrett, Jr.—Missionary work in Jackson's Purchase—Death of Bishop Coke—Learner Blackman—Zachariah Witten and Richmond Nolley—Rigid discipline—Several cases cited—Local preachers elected to Deacon's Orders—Delegates to the General Conference—Corrections—"Slavery Rule"—Sketch of Bishop Asbury—Numbers in society—Stations of the preachers.

ACCORDING to appointment, the next session of the Conference was held October 20, 1815, at Bethlehem Meeting-house, Wilson county, about four miles from the town of Lebanon, and about twenty-six miles distant from Nashville. Bishops Asbury and McKendree were both present. Bishop Asbury was very feeble, though somewhat improved after leaving the Ohio Conference.

This was the Bishop's last visit to the West. He thus records in his Journal several items of interest; especially so, as they were—so far as Tennessee was concerned—the notes of the dying swan:

*"Friday, 20.—We opened our Conference.*

“*Saturday*, 21.—Great peace, great order, and a great deal of business done.

“*Sabbath*, 22.—I ordained the deacons, and preached a sermon, in which Dr. Coke was remembered. My eyes fail. I will resign the stations to Bishop McKendree: I will take away my feet. It is my fifty-fifth year in the ministry, and forty-fifth year of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may be because of my being less deeply interested in the business of the Conferences. But whether health, life, or death, good is the will of the Lord: I will trust him; yea, and will praise him: he is the strength of my heart and my portion for ever—Glory! glory! glory! Conference was eight days and a half in session—hard labor. Bishop McKendree called upon me to preach at the ordination of elders.”\*

The venerable Bishop had great affection for his colleague, or rather his father, in the Episcopacy, Dr. Coke. Hence here, as at many other places, he made mention of the Doctor; sometimes preaching formal funeral discourses. And well might he have cherished love and esteem for this distinguished minister of the Lord Jesus Christ. Dr. Coke's name will descend to future generations, and will be respected as long as Wesleyan

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\* Asbury's Journal, Vol. III., p. 468.

Methodism shall bless the world. The author deems it proper to copy the memoir of Dr. Coke, as found in the General Minutes :

“Dr. Coke was born at Brecon, in South Wales, October 9, 1747. His father was a physician in that town, and died when the Doctor was young. He was educated at the public grammar-school there. Thence he removed to Jesus College, Oxford, where he graduated. While at the university he was a deist. When about twenty-five years of age he filled the office of chief magistrate of the corporation of his native town, with great reputation, and greatly promoted the good order of the town. He was said to have been awakened to a sense of his need of regeneration by reading Dr. Witherspoon’s treatise on that subject. He was curate of Road, and afterward of South Petherton, both in Somersetshire.

“August 13, 1776, he had his first interview with Mr. Wesley, which Mr. Wesley has taken remarkable notice of in his Journal, vol. ii., p. 459.

“August, 1777, he had been dismissed from his curacy, and attended the Conference in Bristol, and afterward accompanied Mr. Wesley upon a tour into Cornwall.

“1778, his name first appears on the printed Minutes of the British Conference.

“1780, he was Mr. Wesley’s assistant in the London Circuit.



“September 18, 1784, he sailed for the United States of America, the first time, with Messrs. Whatcoat and Vasey. November 3, he landed at New York, and communicated to the preachers a new plan of government and discipline for the Methodist societies on the continent of America, drawn up by Mr. Wesley and himself, which was afterward published. March 9, 1785, while traveling in the United States of America, he was in imminent danger of being drowned in crossing the River Akatinke, Virginia, during a flood. This the Doctor always thankfully remembered as a great deliverance.

“September 24, 1786, he sailed for Nova Scotia, with Messrs. Warrenner, Clarke, and Hammett; but, after enduring the most terrible tempests for thirteen weeks, they were driven to the West Indies. The Doctor, after visiting many of the Islands, and establishing missions in them, sailed to the United States.

“October 26, 1788, he sailed again, with Messrs. Lumb, Gamble, and Pearce, to the West Indies, and returned by way of the United States.

“October 16, 1790, he sailed, with Messrs. Lyons and Werrill, to the West Indies, and then to the United States.

“September 1, 1792, he sailed with Mr. Graham for the United States, and returned by Jamaica, and the other West India Islands.

“In 1794 he visited the United States again.

“1797, the Doctor was President of the English Conference at Leeds.

“In 1800 he was President of the American General Conference at Baltimore.

“In 1804 he visited the United States of America for the last time.

“In 1805 he was again President of the English Conference at Sheffield.

“April 1, 1805, he married Miss Smith, of Bradford, in Wiltshire, who died in London in 1810.

“In 1811 he married Miss Loxdale, at Liverpool, who died in 1812.

“December 31, 1813, he sailed for Ceylon, with six preachers—Messrs. Lynch, Ault, Erskine, Harvard, Squance, and Clough—and two of their wives. On this occasion, he writes thus in his Journal: ‘My divine call to Asia has been so indubitably clear, that if all human aid had been withheld, I should have been obliged to have thrown every thing into the hands of my God, and to have said to him, *Here I am, send me to Asia.*’”

MR. CLOUGH'S ACCOUNT OF DR. COKE.

December 10, 1813, we left London and proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor more lively and

happy than he has been this day. He considered this as the commencement of his mission, and the thought that he had so far succeeded in obtaining the consent of Conference, with six missionaries to accompany him (and that all these were either gone or were on their way to Portsmouth), afforded him unspeakable pleasure. His happy soul would frequently break forth in loud praises to God, who had thus far opened his way to the East. When he had collected his little party at Portsmouth, and they were all assembled around him, he lifted up his heart and hands to God, and broke forth in the following language: “*Here we are, all before God, now embarked in the most IMPORTANT, and most GLORIOUS work in the world. Glory be ascribed to his blessed name, that he has given you to be my companions and assistants in carrying the gospel to the poor Asiatics; and that he has not suffered PARENTS, BROTHERS, SISTERS, or the DEAREST FRIENDS to stop any of you from accompanying me to India.*” At this time he seemed as though he had not a dormant faculty about him—every power of his soul was now employed in forwarding the work in which he had engaged.

When we had arrived safe on board, I was ready to conclude that every anxious thought had taken its flight from the Doctor; I procured the carpenter to fix up his bed; after he had taken proper refreshment he retired to rest, and slept as com-

fortably as though he had been on land. The next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone; he wrote several letters to send by the pilot to land when he left the ship. The ship's company began soon to notice him as a singular character. When we came into the Bay of Biscay, and had to contend with gales of wind and tempestuous seas, the Doctor seemed alike unmoved, and pursued his labors of prayer, study, reading, and writing, with as much settled composure of mind as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect, of all the passengers. His polite and easy address, and his attainments in literature, were conspicuous traits in his character; and these, together with the sacred office which he sustained, attracted the veneration of all.

On Saturday, January 8, Dr. Coke proposed to give a short lecture upon some passage of Scripture the next day, after the captain had read prayers on deck. This offer was not denied, but, the weather being unfavorable, we were prevented from having service in the intended manner. However, this offer of the Doctor's was not afterward repeated; this was rather a painful subject of reflection to him, but he observed: "I believe our

captain has his reasons for it." Since the Doctor's death, Captain Birch informed me that his instructions from his employers were, that "he should go on just as usual." The captain added, that "it had frequently been a matter of pain to him to hinder so excellent and valuable a man from doing all the good in his power. I cannot express the regard and respect which I have had for Dr. Coke, since I have had the honor and very great pleasure of knowing him." But many of the passengers were disappointed: they frequently expressed their sorrow and regret that Dr. Coke could not fulfill his promise.

In the whole of his voyage he seemed to live with his mind fixed on that passage (Eph. v. 16), "*Redeeming the time.*" He had no idle moment, though in a ship—the work in which he was engaged occupied his attention next to communion with God: every action of the day tended to forward the work of God in Asia. In the beginning of the voyage, he corrected part of the Old and New Testaments of the Portuguese Vulgate. This he intended to print immediately on our arrival at Ceylon; but when reflecting upon the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as tracts, prayers, hymns, etc. This being determined upon,

the Doctor began to write hymns, sermons, Portuguese prayers, and translate our hymns; I believe he has translated nearly fifty.

Drawing near the line, I began to have serious impressions that the Doctor would materially injure his health, and expressed those fears to Mr. Harvard, who was fully of the same opinion. I also consulted several medical gentlemen on board the ship, who were witnesses of his conduct; and they gave it as their decided opinion, that if he pursued the same line of conduct in India, he would very soon injure himself. But the difficulty was, how to prevail upon him to give up any, or almost the whole, of that employment in which he so much delighted, and which he considered of such importance. However, I would say, "Doctor, you certainly must take a little exercise in the open air upon deck; it will undoubtedly be conducive to your health." He frequently complied; at other times he would refuse, stating (no doubt what, in some respects, was true), that the motion of the ship was a great deal of exercise to him. Knowing the delight he took in viewing any thing that was curious or new, I sometimes had him out several times in a day to see shoals of flying fish chased by a dolphin, a shoal of porpoises, the catching of a shark, to see a whale, or view an island; and he always thanked me for giving him the information. He also took great

delight in viewing the beautiful appearance of the clouds about sunset, which in those latitudes are strikingly grand; and on these occasions I could sometimes keep him upon deck for half an hour. Yet he labored very hard, and always rose with the sun, so that when we were under the line he began to be a little out of order, but soon recovered; and from that period until we got round the Cape and near the line again, he was as active and lively as I ever knew him to be. Yet, I believe this kind of labor was too severe for a man of his advanced age in this hot climate; and I am sorry to add, not only from my own thoughts, but also from the judgment of the above-mentioned medical gentlemen, that it was one means of hastening his sudden death. Yet, while we view and deplore this conduct, as exemplified in the case of our venerable leader, it is a standard of emulation at which all young ministers ought to aspire; and even our passengers confessed that Dr. Coke's conduct was a tacit reproof to all. The only way in which I can account for his unremitting labors, is this: That as Asia had so long occupied his serious attention, and to send the gospel to so great a number of immortal souls, who were in heathenish darkness and superstition, was now the chief concern of his life; as more than once, since we came on board, he had told me that if he had not succeeded in establishing the present

mission, he believed it would have broken his heart; but having so clear a discovery of the will of God on the subject, he cast himself upon his direction, fully persuaded that his way would be opened; and having so far succeeded, he took it as a proof of the divine approbation of the undertaking, and now determined to spend and be spent in so glorious a cause. And now, having made a beginning, by translating and composing in Portuguese, he experienced great joy in his soul; and when he had composed a short sermon or prayer, he always read it to us with joy and gratitude. But that which afforded him the greatest joy was when, in our prayer-meetings, we sung his translation of our hymns into Portuguese, and which (according to our judgment) were translated astonishingly well. Among all these labors our ever dear father enjoyed deep communion with his Lord and Saviour; this we felt both in our public and private meetings, when he had the soldiers together who desired to flee from the wrath to come. How lovingly and earnestly he would address them! and how fervently would he address the Lord Jesus on their behalf! These little meetings he considered as dawnings of the gospel in the East.

*Tuesday, May 3.*—This day God has visited us with a most awful and afflictive dispensation. Our highly-esteemed and venerable leader is taken



from us. *Dr. Coke is dead!* This morning he was found dead in his cabin. While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, received his dying instructions, and obtained directions how to proceed in the work of this great mission; but these advantages were not enjoyed, and we are now left to lament the departure of our Elijah, and to tremble for the cause of God. *He is gone!* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a loss to us, and to the cause of God, to himself is infinite gain. Though sudden, his death was glorious: he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his Church, and the divine glory. For some time before his death it appeared that he had no desire to live, but to see the gospel established in Asia. He frequently observed that he had given up his life to Asia; and it is astonishing with what assiduity he pursued his object. Though near sixty-seven years of age, in a short time he acquired such a knowledge of the Portuguese language that he had written many sermons, and translated many hymns: this work he was engaged in but yesterday, and is now enjoying his reward. Thus did he

“His body with his charge ~~lay~~ down,  
And cease at once to work and live.”

At this Conference fourteen were admitted on trial, viz.: Lewis Garrett, John Seaton, John Hutchison, Nathan Barnes, Daniel McHenry, Thomas Davis, John Bloom, William Stevenson, Benjamin Proctor, Joseph Piggott, Alexander Fleming, Josiah Dougherty, Philip Davis, and John Smith.

Admitted into full connection: Ivy Walke, Hardy M. Cryer, John Schroder, John Menifee, William Stribling, Nicholas Norwood, Moses Ashworth, Joshua Boucher, Peter James, Thomas Owen, Thomas Bailey, John McGee, John S. Ford, and Elisha Lott.

These names are copied from the printed Minutes, but there is at least one inaccuracy: John McGee is numbered among those received into full connection, whereas the Journal of the Annual Conference states that he was reādmittēd. He had been a traveling preacher previously, and had located; he now reëntered and continued for a season in the itinerant work. This year he is Presiding Elder on the Cumberland District.

Lewis Garrett, admitted at this Conference, was the nephew of Lewis Garrett, Sr., of whom an extended notice was made in the first volume. He was an elder brother of the Rev. Greenberry Garrett, who at the time of this writing is a highly-

esteemed superannuated member of the Alabama Conference. He was born in Mercer county, Kentucky, April 11, 1793. Mr. Garrett's first circuit was Stone's River; his second, Dixon; his third was the Cumberland, in the Salt River District, Kentucky. Here he remained two years. He was then appointed to Duck River. At the close of this year, when the Conference sat in Hopkinsville, Kentucky, he, with Hezekiah Holland, was sent as "a missionary to that part of Jackson's Purchase embraced in the States of Kentucky and Tennessee." This was a new and very laborious field of toil. The country was very sparsely populated; the water-courses between the Tennessee and Mississippi Rivers were numerous, and subject to overflow; there were no bridges, but few ferries or public highways. The preachers were compelled to force their way through canebrakes, swamps, and wild woods, in search of the lost sheep of the house of Israel. They preached and lodged in cabins, and fared roughly in every respect; but still they persevered, and at the end of the year reported 142 white and 13 colored members. The next year a Presiding Elder's District was formed, embracing all this "New Purchase." It was called "Duck River District," and embraced, besides the Purchase, Wayne, Hickman, and Dover Circuits. Mr. Garrett was assigned to the District. His appointment thus stands in the

printed Minutes for the year 1822 : “L. Garrett, Presiding Elder and Superintendent of the Missions in that part of Jackson’s Purchase embraced in Tennessee and Kentucky.”

At the end of this year we find in the table of statistics the following returns for Duck River District :

	White.	Colored.
Wayne Circuit.....	255 .....	.....
Hickman Circuit.....	149 .....	35
Sandy River Circuit.....	204 .....	24
Obion Circuit.....	45 .....	.....
Beech River Circuit.....	188 .....	35
Forked Deer Circuit.....	168 .....	7
Hatchie Circuit.....	16 .....	.....
	<hr/>	<hr/>
Total.....	1,025	101

This was a noble result; the labors of God’s servants were crowned with abundant success.

At the close of this year the name of the District was changed, and it was called “Forked Deer,” after a noted river which runs nearly across West Tennessee, emptying its waters into the Mississippi. Mr. Garrett was returned as Presiding Elder on the District; but its boundaries were changed as well as the name. It embraced this year, in addition to the appointments of the year previous, Florence, Alabama, and Shoal Circuit, lying partly in Tennessee and partly in Alabama.

When the returns were made in the autumn of 1823, two new circuits appear in the list—Bigby and Cypress—and the membership numbered, in the whole District, 2,148 whites and 185 colored. At the close of this year Mr. Garrett was relieved of his onerous charge and appointed to the Richland Circuit; he was succeeded on the District by Robert—now Bishop—Paine. In the fall of 1824, because of feeble health, Mr. Garrett located and settled on a farm in Giles county. In 1820 he was married to Miss Elizabeth McDonald, of Giles, a sister of the late Rev. Alexander McDonald. In the evening of his life he removed to Arkansas, where, in 1859, he reëntered the itinerant ranks and worked successfully for a few years. He died in 1869, a member of the Little Rock Conference. He was a good man, useful and successful; did much hard work and died without a worldly fortune, but in hope of everlasting life; and now, having entered into rest, his works follow him. It is thus seen that the offspring of the widow, left desolate in the wilderness, when her husband was murdered by the Indians, became a power in the Church: the Garrett family will live in Methodist history.

Of the other fourteen admitted on trial the year previous, only four, beside Mr. Garrett, were continued in the Tennessee Conference. Several of the young men fell into the Missouri Conference,

which was this year organized, and others ceased to travel.

Nathan Barnes, who was an elder, when admitted, was received into full connection. He traveled a few years and located.

John Seaton traveled the Tennessee Valley and Richland Circuits, and was transferred to Mississippi. The names of the others disappear from the list of itinerant preachers.

The session in the fall of 1815 was saddened by the untimely death—during the year—of Learner Blackman, the premature dissolution of Zachariah Witten, and the painful death of Richmond Nolley. Mr. Blackman had been long a leading member of the body, was highly esteemed, not only by his ministerial brethren, but by the Church and people at large. His sudden death—cut off in the vigor of manhood and in the noon-day of his ministerial usefulness—was regarded as a great calamity. But the work goes on, notwithstanding the workmen fail. God is able to raise up, even from the stones, children to Abraham.

Zachariah Witten was a man of deep piety and great devotion to his calling. He died young.

At this session the report of Richmond Nolley's death was made. Mr. Nolley never had a pastoral charge in the State of Tennessee, but for a short time his name appeared in the Minutes of the Tennessee Conference. He was a native of

Virginia: preached in South Carolina, in North Carolina, in Georgia, and in what was then called Tombigbee—now Alabama and Mississippi—and in Louisiana. He suffered much, labored without ceasing, and died alone in the wilderness, near an Indian trail. He was thrown from his horse in a deep stream; got to the shore, but with cold and fatigue perished in the swamp alone. No, he was not alone; angel-watchers were there, and conveyed his spirit away to his Father's house above.

Altogether, Bishop Asbury's funeral discourse in memory of Bishop Coke, the death of three beloved members of the body, and Bishop Asbury's farewell address, made this session one of deep solemnity, and it was not soon forgotten by those who were present.

There is perhaps no other Church in which the ministers are subjected to an annual examination. This examination not only refers to ministerial and Christian character, but to the official discharge of duty. In the times of which we are writing, these examinations were rigid and with closed doors, where brethren spoke freely. The Journal now before the author contains this record:

“The character of T. B., who has stood as a deacon for two years, was examined. He states himself, that in consequence of taking two drams of bitters, after having been exposed, and feeling

himself very chilly, he became intoxicated at his own house ; and, as he confesses his conduct, and assures us he never will drink ardent spirits again, the Conference forgave him. However, that we might maintain our own dignity as a Conference, and to preserve the Church from reproach, we did not elect him to the office of an elder." Let the reader see how cautious they were in admitting men on trial. James Charles, an elder of Clinch Circuit, was not admitted, "because his wife was infirm, and it was feared he could not attend his appointments regularly."

The Conference not only strictly guarded the moral character, and inspected the work of all ministers, but they watched the habits and manners of the brethren. The following is copied from the Journal of the Conference, October 20, 1815 :

"The character of T. A. K., who was continued on trial last year as a deacon, was examined. Several things were stated as being improper—such as having his coats and pantaloons made in the fashion, gallanting, etc.; and, after considerable investigation, the vote was taken for election to the office of an elder, and lost; consequently he remains as a deacon on trial."

His case was afterward reconsidered, and upon his acknowledgments and promises of amendment, he was elected to elder's orders.

Here is another action of the Conference worthy



of notice: "H. B., who was admitted two years ago, having omitted filling up his station the latter part of the last year, and as he signifies to us by letter that he cannot travel unless he can be accommodated, the Conference voted to drop his name."

There was no countenance given to men who neglected their work without excuse, or who were not willing, under the blessing of Providence, to go where their brethren judged best. No marvel that the cause prospered with such workers and watchers in front.

The following local preachers were elected deacons: John Haynie, of Knoxville; David Cloyd, Thomas Martin, Samuel Bellamy, and John Le Master, from Red River; Jacob Johnson, from Richland; Joseph Scott, from Duck River; Nathanael Parker and William Moiety, from Goose Creek; Charles Warren and John Mitchell, from French Broad.

The following members were elected delegates to the General Conference, which was to meet in the city of Baltimore May 1, 1816, viz.: Peter Cartwright, Samuel Sellers, James Axley, John Henninger, Samuel H. Thompson, James Dixon, James Gwin, and Thomas L. Douglass—8.

James Gwin notified the Conference that it was possible that he might be detained, as he was summoned as a witness in court; whereupon the Conference elected John Johnson as his alterpate,

who should fill Mr. Gwin's place in the event he could not be present.

The printed Journal of the General Conference for 1816 gives the following as the names of the delegates from Tennessee who were present at the opening of the session, viz.: Peter Cartwright, Samuel Sellers, James Axley, Jesse Walker, Thomas L. Douglass, and James Smith—6.

The author is at a loss to account for this discrepancy. First, the name of "James Smith" is not found this year on the Roll of the Annual Conference, and of course no such person could have been elected as a delegate to the General Conference. The error must have been typographical, and James Smith put for James Gwin. Secondly, the name of Jesse Walker does not occur in the Journal of the Tennessee Conference, which is now before the author, as a delegate or as an alternate. The supposition is that he was elected a "reserve," and took the place of James Dixon, Samuel H. Thompson, or John Henninger, as none of these seem to have been present at the General Conference.

The question of slavery was again before the Conference, when

"The following questions were proposed by Thomas L. Douglass for an explanation of the slave rule. Each question was taken separately and answered by voting, as follows :

“1. If a person buys or sells, in order to keep husbands and wives, parents or children, together, are they considered thereby to have entered into the slave trade? The answer was, Yes.

“2. If a person buys or sells with a view of keeping families together, or in any case which is obviously a case consistent with justice and mercy, is he to be called to account and arraigned as if guilty of a crime? The Conference voted, Yes.

“3. Are the terms justice and mercy to be considered as applying exclusively to the slave, or are they to be extended to the buyer or seller also? The answer was, To the slave exclusively.

“4. On taking the decision of a Quarterly Conference, in any case, is it proper to take the vote that the person has not acted contrary to the principles of justice and mercy, instead of, that he has acted consistent with justice and mercy? The answer was, The last mode of putting the question is correct.

“5. If a member of our Society buys or sells a slave or slaves, is a citation to the Quarterly-meeting Conference the first step that must be taken in order to try the case? The answer was, Yes.

“A motion was made by Thomas L. Douglass, and seconded by Moses Ashworth, that the slave rule, as formed in November, 1812, at the Fountain Head Conference, be considered unconstitutional. Voted and carried.

“A motion was made by Peter Cartwright, and seconded by Thomas L. Douglass, that a committee be appointed to draft a rule relative to buying and selling slaves. Voted and carried. The number five was proposed; voted and carried. Peter Cartwright, John McGee, Thomas L. Douglass, James Dixon, and Claiborne Duval, were nominated and appointed for that purpose.”

The committee, after taking time to deliberate, and after considerable debate, presented the following Report:

“Whereas, The General Conference of the Methodist Episcopal Church has given authority to each Annual Conference to form their own regulations as to buying and selling slaves—also respecting the admission of persons to official stations in our Church—this Conference has judged it necessary to express their sentiments on that subject. We most sincerely believe, and declare it as our opinion, that slavery is a moral evil. But as the laws of our country do not admit of emancipation without a special act of the Legislature, in some places, nor admit of the slave so liberated to enjoy freedom, we cannot adopt any rule by which we can compel our members to liberate their slaves; and as the nature of cases in buying or selling are various and complex, we do not think it possible to devise any rule sufficiently specific to meet them. But to go as far as we can, con-

sistent with the laws of our country and the nature of things, to do away with the evil, and remove the curse from the Church of God, it is the resolution of this Conference that the following regulations shall be adopted :

“1. If any member of our Society shall buy or sell a slave or slaves in order to make gain, or shall sell to any person who buys to sell again for that purpose, such member shall be called to an account as the Discipline directs, and expelled from our Church ; nevertheless, the above rule does not affect any person in our Society, if he or she make it appear that they have bought or sold to keep man and wife, parents and children, together.

“2. No person, traveling or local, shall be eligible to the office of a deacon in our Church, unless he assures us sentimentally, in person or by letter, that he disapproves of slavery and declares his willingness and intention to execute, wherever it is practicable, a legal emancipation of such slave or slaves, conformably to the laws of the State in which he lives.”

The above report was adopted and ordered to be copied into the Stewards' Book of each circuit.

As has been seen, the General Conference met May 1, 1816. At this session another division was made in the Conferences West. The territory embraced in the Tennessee Conference is now

divided into three—Tennessee, Missouri, and Mississippi. The Tennessee Conference, by the new arrangement, retains the East, Middle, and West sections of the State of Tennessee, that part of Alabama north of the Tennessee River, the Green River District in Kentucky, and those portions of South-western Virginia and North Carolina embracing the Holston and French Broad Districts. Thus the boundaries of the Conference are narrowing and becoming more circumscribed; but new organizations are seen in every direction. So the work progressed; so the spirit of aggression moved the fathers, and the cause of Christ spread and extended its benign influences—contracting and expanding, at the same time, was the rule in those days of energy and enterprise. Henceforward the reader bids adieu to Missouri, Illinois, Mississippi, and Louisiana, as integral parts of the Tennessee Conference, whilst he hails these sisters rising up as ornaments to the Church of God in the West and in the South; they, too, will soon become grand centers from whence will radiate light, sending its illuminating power to the dark regions beyond.

As has been noted, this Conference-year the venerable Bishop Asbury closed his long, laborious, and useful life. Perhaps no man ever did more service, or performed more ministerial labor in America, than Bishop Asbury; and surely

no man's efforts were ever more signally owned of God or crowned with greater success. The whole Church numbered, in 1773, 10 preachers and 1,160 members; in 1816 there were 11 Annual Conferences, 716 traveling preachers, a vast number of local preachers, and 224,855 members, beside the thousands who had died in Christ and were numbered with the saved in heaven.

It is proper that a brief notice of the life and labors of Bishop Asbury should accompany this History :

“The venerable Francis Asbury—late Superintendent, or Bishop, of the Methodist Episcopal Church in America—was born in England, near the foot of Hamstead Bridge, in the parish of Handsworth, about four miles from Birmingham, in Staffordshire, on the 20th of August, 1745. His parents were people in common life, remarkable for their honesty and industry, and had all the comforts of plenty about them. There were but two children—a daughter and son. The daughter dying in infancy, he might be viewed as an only child. From his childhood he neither dared an oath nor hazarded a lie. The love of truth is not natural; but the habit of telling it he acquired very early; and so well was he taught, that his conscience would never permit him to swear profanely. He abhorred mischief and wickedness, although his playmates were among the vilest of

the vile. From such society he often returned home uneasy and melancholy. Sometimes he was much ridiculed, and called Methodist parson, because his mother invited any people who had the appearance of religion, to her house. By the conversation and prayers of one of these he was awakened, before he was quite fourteen years of age. It was now easy and pleasing to him to leave his company, and he began to pray morning and evening. It was not long before he began to inquire of his mother, who, where, and what were the Methodists. She gave him a favorable account, and directed him to a person that could take him to Wednesbury to hear them. 'The people appeared very devout, men and women kneeling, saying amen. Now, behold they were singing hymns. Sweet sound! Why, strange to tell, the preacher had no prayer-book; and yet he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon-book! I thought I, this is wonderful indeed! 'Tis certainly a strange way, but it is the best way. The preacher talked about confidence, assurance, etc., of which all my flights and hopes fell short.' After this some others, with himself, met for reading and prayer. They had large and good meetings, and were much persecuted, until the person at whose house they held them being frightened, they were discontinued. He then held meetings fre-



quently at his father's house, exhorting the people there, as also at Sutton Colefield, and several souls professed to find peace through his labors. He met class at Bromwich Heath, and in band at Wednesbury. He had preached some months before he publicly appeared in the Methodist meeting-houses, when his labors became more extensively witnessed. Some were amazed, not knowing that he had exercised elsewhere. Behold him now a local preacher, the humble and willing servant of any and every preacher that called on him, by night or by day; being ready, with hasty steps to go far or wide to do good: visiting Derbyshire, Staffordshire, Warwickshire, Worcestershire, and, indeed, almost every place within his reach, for the sake of precious souls; preaching generally three, four, and five times a week. He was between twenty-one and twenty-two when he gave himself up entirely to God and his work, after acting as a local preacher nearly five years.

“He landed in Philadelphia on the 27th of October, 1771, and immediately began his labors. On Tuesday, the 13th of November, he preached his first sermon in New York. Early in November, 1772, he visited Maryland. On Saturday evening, the 28th of November, he first preached at Fell's Point, in Baltimore. Until 1784, Mr. Asbury held his authority from Mr. Wesley. At the General Conference, held in Baltimore, in the

month of December of that year, Dr. Coke and himself were unanimously elected Superintendents of the Methodist Church in America, by his ordination, on the 27th of the same month, made Episcopal. It would appear that Bishop Asbury had labored in England, as a local and traveling preacher, about ten years; in America upward of forty-four, nearly thirty-two of which he, as Bishop, held the superintendency. When we count the thousands throughout this vastly extensive continent who, with affectionate veneration, owned him as their spiritual father, we may question if a weightier charge has been committed to any man since the days of the apostles; and when the records of his life shall meet the public eye, who, that patiently examines and candidly decides, will be bold enough to say that since that time duties so great and so various have been by one man more faithfully performed?

“His constitution was naturally delicate. For many years he was subject to the asthma, and inflammatory affections; he also had his full share in those diseases which prevail in certain parts of our country—he was no stranger to fevers and agues, bilious fevers, etc. Finally, his almost worn-out constitution yielded to the fatal consumption. The approximate cause of this disease seems to have been the influenza, with which he was taken in South Carolina, about Christmas, 1815.

It was followed by an almost entire loss of appetite, and the formation of ulcers on the lungs. During the course of the winter he continued to make efforts to meet the ensuing General Conference, to be holden in May, in Baltimore. Having reached Richmond, in Virginia, he preached his last sermon in that city, in the old Methodist church, at three o'clock in the afternoon, Sunday, March 24. Some of his friends, on account of his extreme weakness, dissuaded him in vain from the attempt of preaching; to which he replied, he must once more deliver his testimony in that place. He was carried from his carriage-door to the pulpit, and placed on a table. He spoke nearly an hour, from Rom. ix. 28, with much feeling and effect, pausing at intervals to recover breath, and was taken back to his carriage in the same manner. On Tuesday, Thursday, and Friday, he traveled, and reached the house of his old friend, Mr. George Arnold, intending to go on about twenty miles, to Fredericksburg; but the weather proved too inclement. Overhearing Brother Bond (his traveling companion) and the family conversing about an appointment for meeting, he observed that they need not be in a hurry. A remark so unusual gave Brother Bond much uneasiness. Toward evening he became greatly indisposed; about three o'clock next morning, he observed that he had passed a night of great bodily suffering. It

was proposed to send for a physician, but he would yield to no entreaties; adding, finally, that before the doctor could get there his breath would be gone! He observed, that he had no farther communication to make, having fully expressed his mind in his addresses to the Bishop and General Conference. About eleven o'clock on Sunday, he inquired if it was not time for meeting; but, recovering his recollection, he desired that the family might be called together. Brother Bond sung, prayed, and expounded the twenty-first of Revelation. Throughout the exercise he appeared to be collected, and much engaged in devotion. They offered him a little barley-water, but he was unable to swallow, and his speech began to fail. Observing the agony of Brother Bond's distress, he raised his hand, and looked joyfully at him. Brother Bond then asked him if he felt the Lord Jesus Christ to be precious? He seemed to exert all his remaining strength, and raised both his hands as a token of triumph; and in a few minutes after, as he sat in his chair, with his head supported by Brother Bond's hand, without a struggle, he breathed his last, on Sunday the 31st of March, 1816, in the seventy-first year of his age. 'Mark the perfect man! behold the upright! for the end of that man is peace!'

“During the time of his ministry, it is presumed that he preached from fifteen to eighteen thousand

sermons, presided at more than two hundred Conferences, traveled on this continent from one hundred to one hundred and fifty thousand miles, and perhaps ordained more ministers than any other man ever did. Bishop Asbury possessed good natural and acquired abilities, read the Scriptures in the languages in which they were originally written, and was acquainted with the several branches of polite literature, which he appeared studious to conceal. But nothing short of deep and uniform piety could so long have secured to him the love and confidence of a people who knew how to distinguish between the form and power of godliness. To deep and uniform piety, and talents far above the common grade, may be added a zeal and diligence that have been equaled but by few, and exceeded by none.

“For almost half a century this extraordinary man traversed this extensive continent, encountering the summer’s heat and winter’s cold. And when pressed with age and infirmity, and solicited by his friends to lessen his labors, his zeal prompted him on to the last, traveling and preaching till within a few days of his death; he then stepped, as it were, from labor, toil, and sufferings, to his everlasting rest. The remains of Bishop Asbury were deposited in the family burying-ground of G. Arnold, at whose house he died; and afterward, by the order of General Conference,

were taken up and brought to Baltimore, and interred in a vault prepared for the purpose, in the Methodist church in Eutaw Street."

The numbers in Society, as returned this year, were as follows :

	White.	Colored.
Nashville District.....	4,126 .....	427
Cumberland " .....	3,554 .....	230
Green River " .. .....	2,587 .....	297
Holston " .....	4,981 .....	416
Illinois " .....	1,867 .....	71
Missouri " .....	878 .....	63
Mississippi " .....	1,576 .....	478
Louisiana " .....	131 .....	32
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Total.....	19,699 .....	2,059
Last year.....	19,875 .....	2,040

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A decrease, as the reader will see, of 176 whites, and an increase of 19 colored.

The following is the list of the appointments in the Tennessee portion of the Conference, including, of course, some stations in Virginia and Kentucky :

NASHVILLE DISTRICT.—Thomas L. Douglass, P. E.; Stone's River, Lewis Garrett; Nashville, Hardy M. Cryer; Lebanon, Isaac Lindsey; Caney Fork, Thomas Griffin, John Brown; Elk River, John Craig; Flint River, Moses Ashworth, H. McPhail; Richland, Joshua Boucher; Duck River,

— — —.

CUMBERLAND DISTRICT.—John McGee, P. E.; Red River, George McNelly; Fountain Head, James Gwin; Goose Creek, John Johnson; Roaring River, Benjamin Malone; Wayne, Jesse Cunningham; Somerset, Thomas Bailey; Green River, John Phipps; Barren, Nicholas Norwood.

GREEN RIVER DISTRICT.—Peter Cartwright, P. E. There were but two Tennessee circuits in the Green River District this year, viz.: Dixon, Elisha Lott; Dover, Nace Overall.

HOLSTON DISTRICT.—James Axley, P. E.; Abingdon, James Porter; Nolichucky, John S. Ford; French Broad, John Bowman; Tennessee Valley, William Hart; Clinch, Ivy Walke; Carter's Valley, Nathan Barnes; Powell's Valley, John Seaton; Knoxville, John Henninger; Holston, John Hutchinson; Lee, Josiah Daughtry; Tazewell, George Ekin.

## CHAPTER X.

The Franklin Conference, 1816—Bishop McKendree present—Locality of the town—Churches—Major Johnson—First families constituting the Society—The Mannings, Saunderses, Maurys, Orgain—Rev. Edmund Jones and family—Harry Hill—Eelbeck and Park—School—Boundaries of Conference—Number of Districts—Number of preachers and members—Preachers admitted on trial—Into full connection—Location—Local preachers elected to orders—William McMahon—Ebenezer Hearn—Thomas Stringfield—James Faris—Clinton Tucker—T. Carpenter—William Allison—W. Ashley—W. Manson—Benjamin Peeples—Mission west of Tennessee River—Manley's Chapel and Camp-ground—Numbers in Society—Stations of the preachers.

THE next session of the Conference was held at Franklin, Tennessee, commencing Wednesday, October 23, 1816, and ending the following Tuesday in the afternoon. Bishop McKendree was present, and presided. Thomas L. Douglass was the Secretary.

Franklin is the county-seat of Williamson, and is situated on a beautiful plateau, in a curve, or bend, of the Harpeth River, eighteen miles south of Nashville. The country around is lovely,



and very fertile. The Harpeth lands have long been celebrated; perhaps but few sections in any part of the United States can boast of a soil superior. Franklin is one of the early towns of Middle Tennessee. It was incorporated in 1807, and is a pleasant and prosperous place. The early settlers were noted for their intelligence and refinement. The Methodists were organized into a Church there at an early day, and, years before the meeting of the Conference, erected a house of worship. It was located on Water Street, and was at that time in a central position; it was a one-story brick. In 1830 the first house gave way to a larger and more commodious building on the same street. This second house was occupied as a place of worship by the congregation till within a few months prior to the time of this writing—1871. It is now superseded by a spacious church-edifice, one of the most convenient and elegant in the State.

The Methodists have always held a respectable rank in Franklin, and at this time are a prosperous congregation.

Major William Johnson, father of the Rev. William C. Johnson, editor of the "Western Methodist," published at Memphis, is now the oldest Methodist in the town, and is perhaps the only surviving member of the original Church, dating back as far as 1817. Major Johnson settled in

Franklin in 1816, and was converted and united with the Church during the session of the Conference in 1817. He has held connection with the same Church and congregation for nearly fifty-four years. To him the author is indebted for valuable items.

Thomas Old and family were among the first members of the Methodist Church in Franklin. Caleb Manning and William Manning, and their families, were among the original stock. The Rev. Turner Saunders, a native Virginian, and brother to the Rev. Hubbard Saunders, settled in Franklin at an early day. He was a local preacher and a most refined and cultivated Christian gentleman, and an excellent preacher. He exerted a fine influence on the public mind, and did much in giving Methodism a prominent and permanent position in his adopted town. Mr. Saunders afterward removed to the neighborhood of Courtland, North Alabama, where he long lived an ornament to society. He finally settled in Aberdeen, Mississippi, where he died at a good old age, honored and respected by all who knew him. His offspring have generally been true and unflinching in their adherence to the Methodist Church.

Mr. Saunders had a half-brother, older than himself—Mr. Wilkins Harper. Mr. Harper was a native of Sussex county, Virginia, born in 1760; was a soldier in the war of the Revolution; mar-

ried Miss Lucy Tucker, of South Carolina. They were both converted under the ministry of John Easter. In 1814 they removed to Williamson county, and settled near Franklin, and were firm supporters of the cause of Christ. Mr. Harper acted for many years as steward and class-leader in the Church. His house was the home of the preachers, and oftentimes his dwelling was used as a place of preaching before the erection of churches in the neighborhood. Mr. Harper and his excellent wife both died in Christ, near Courtland, Alabama. They brought up a large and respectable family, all of whom were Methodists.

One of the early members of the Church in Franklin was Harry Hill. When a young man he embraced religion and united with the Methodists, and became a very zealous and useful member. He had formerly lived in Jonesboro, where he was the instrument of much good. Mr. Hill was a prince in liberality, and when young was gifted in prayer and song, and exerted a salutary influence in the community, especially on the young people. He was a successful merchant, a gentleman of fine presence and agreeable manners. He afterward removed to Nashville, where he long resided and acquired not only a large fortune, but a wide reputation as a man of great sagacity and superior business qualifications. He contributed largely of his means in support of the institutions

of Christianity, and was noted for his noble and generous acts toward those who were in need of help. His house was the home of the ministers of Christ, where his brethren always met a most cordial reception. Bishop McKendree had a spacious and well-furnished apartment in his mansion, where, in old age, he spent much of his time, enjoying, without abatement, the warmest and most tender sympathies and affectionate regards of the whole family. He was the special friend of Bishop Soule, and complimented him with a handsome country residence after the Bishop removed to Nashville. He gave to the cause of missions, a short time before his death, several lots of land in the city of Louisville, Kentucky, which proved to be valuable. Indeed his gifts and various acts of generosity were munificent. His wife, Margarette McAlister, was a modest, meek, devout Christian, an ornament to her sex, and a blessing to the Church. Mr. Hill removed from Nashville to New Orleans, buried his wife, and finally yielded up his spirit to God who gave it. His latter years were full of business and full of cares, but it is hoped he made a safe retreat, and joined his family in the land where the wicked cease from troubling and the weary are at rest.

Benjamin Orgain, a partner of Mr. Saunders, in business, was also a prominent member of the Church. He was an exhorter, and wielded a good

influence. He was a son-in-law of the Rev. Edmund Jones, a worthy local preacher, of Rutherford county. Mr. Jones was a good man. He was the first Methodist the author remembers to have heard preach, and was the father of the Rev. John E. Jones, once a member of the Tennessee Conference, and afterward a prominent citizen of Alabama. Mr. Jones's influence was felt in Franklin not only by his own visits and ministrations, but in his children, whom he had trained in the fear of the Lord.

In addition, the Maurys—the families of Philip and Abram—must be held in remembrance, and that excellent local preacher, Robert Davis, and his family. Later, Mr. Eelbeck and Captain James Park, and others, were among the fast friends of the Church. Franklin has been favored with the labors and watchful care of many able ministers of the Church, and much good fruit is the result. Among other good influences, a first-class female school, under the patronage of the Church, is located in the heart of the town—an institution conducted on Christian principles. The Rev. Robert Kennon Hargrove is doing a noble work for the rising generation.

By the division of the Conference in May of this year, two new Conferences were set off—Missouri and Mississippi. This, of course, lessened the number of preachers and members in the Tennes-

see Conference, and circumscribed its geographical boundaries. Five Presiding Elders' Districts covered all the occupied territory; two of these extended beyond the limits of the State, and a third lay altogether in the State of Kentucky. There were about thirty traveling preachers within the limits of the State, and the membership in the whole Conference numbered 18,049 whites and 1,350 colored. From this number must be subtracted the returns from circuits and Districts lying outside of the State. This would reduce the number some five thousand, so that in 1817 there were about twelve or thirteen thousand members belonging to the Church within the State of Tennessee. It will be remembered that at the period of which we write there were but two civil divisions in the State—East and Middle Tennessee—and large portions of even these two grand divisions were unoccupied by the whites—the Indians still holding large tracts of country now belonging to the State.

The business of the Conference progressed with the usual regularity. Ebenezer Hearn, Thomas Stringfield, James Faris, Benjamin King, Clinton Tucker, Timothy Carpenter, Benjamin Ogden, William Allison, William Ashley, William Manson, and Benjamin Peeples, were admitted on trial.

George McNelly, Nace Overall, and John Smith, were received into full connection.

Isaac Lindsey, James Gwin, John Phipps, Thomas A. King, Thomas Bailey, and Claiborne Duval, located.

As has been seen, Mr. Gwin returned and died in the traveling connection.

The name of Benjamin Ogden appears among those admitted on trial. Strange that one who had done so much and suffered so much as did Mr. Ogden, should for a season abandon his heavenly vocation and return to the world; but such is poor, infirm human nature! Happily for him and for the Church, he was reclaimed and died in the work of the ministry. He had accomplished much in the name of his Master, and finally found a peaceful end.

John Chapell, Wesley Owen, and Richard Cope-land, from Roaring River; Lewis Johnson, Richard W. Cardwell, and Washington C. Ballard, from the Goose Creek Circuit; Anderson Smith, Sugar Jones, and James Walker, from Powell's Valley; Charles McAnally, from Carter's Valley; James Faris, from Flint; Abel Hudson, from Caney Fork; Edward Edwards, from Red River Circuit; and James Scott, from Duck River Circuit — local preachers—were elected to deacon's orders; and Robert Davis and Alexander McDonald—local deacons—were elected to elder's orders.

Bishop McKendree presented the Report of the "Committee of Safety," adopted by the Gen-

eral Conference the May preceding, and ordered it to be entered upon the Journal of each Annual Conference. It was read and copied into the Journal. It is an important document, and shows the tone and temper of the body in that early day. How carefully the doctrines and discipline of the Church, and the manners of the people, were guarded! The whole report is here transcribed:

“After due examination, your committee are of opinion that, in some parts of the Connection, doctrines contrary to our established articles of faith, and of dangerous tendency, have made their appearance among us, especially the ancient doctrines of *Arianism*, *Socinianism*, and *Pelagianism*, under certain new and obscure modifications; that, in too many instances, nice and metaphysical investigations have taken place with a design to reconcile those truths which are founded on the authority of divine revelation with the limited and obscure views of human reason; that by such investigation the minds of the simple have been led into perplexity and doubt, and the simplicity and glory of the gospel-plan of salvation, through faith in a Mediator, greatly obscured; and that there has been too great a departure from the doctrines of the Reformation, as defended by Wesley, especially the doctrine of human depravity, of the necessity of preventing grace, of justification by faith alone, of the direct witness of the Holy



Spirit, and of holiness of heart and life, or gospel sanctification.

“Your committee regret that they are under the painful necessity of announcing to you that their examinations authorize them to fear that the Discipline has not been uniformly, faithfully, and impartially enforced in all parts of the work. There appears evidence too strong to admit of dispute, that some of the preachers to whom the administration of discipline has been committed have too much yielded to the influence of popular prejudices in matters where the vital interests of our Connection are concerned. In some instances great inattention has been manifested to the security of our houses of worship, where they have been built on the principles of our economy; and in other cases the rules of our charter have been totally dispensed with, and houses erected with pews, which pews have been sold, either at public or private sales, so as to make houses of worship private property, and, consequently, to destroy all our claim to the use of them, except such as may be founded on the will of the pew-holders.

“In some instances, where such houses have been built, our Societies and congregations, availing themselves of the constituted civil authority, have abandoned our system of temporal support, and had recourse to legal assessments on private

property to realize the annual salaries of the preachers stationed with them.

“Your committee are apprehensive that the rule on dress has, in many instances, been almost dispensed with, and in others very partially administered, so as to afford unwarrantable indulgences to the rich; and that our love-feasts, Society and class-meetings, have not been observed, in all parts of the work, with the caution and strictness which the letter and spirit of discipline require, and which is indispensably necessary to preserve the harmony and spirituality of our Societies.

“We regret to learn that, in some cases, preachers in charge have found methods to get members out of Society without a constitutional process of trial, which, in the judgment of your committee, is not only an abridgment of sacred rights, but has a most unhappy tendency in leading the minds of enlightened men to undervalue the blessings of Church communion.

“In relation to the manner in which stations and circuits have been attended to by preachers in charge, your committee are of opinion that, in many places, our people have just cause of complaint that they have been neglected, both with respect to the public ministration of the word and visiting from house to house. Your committee apprehend that this evil may be traced to one of

its principal sources in the narrow limits of the field of labor. Circuits have been formed, divided, and subdivided, on the principle of accommodation to local circumstances. This course has reduced circuits almost exclusively to Sabbath appointments. We cannot consider this among the least evils which threaten the Connection at the present crisis: it has, in the judgment of your committee, a general tendency to locality. It lays a foundation for the growth of jealousy, and may have a serious influence upon the union of the body.

“Your committee are of opinion that most, if not all, of these evils are violations of plain rules of discipline, and, therefore, cannot see the necessity or propriety of any new legislation as a remedy for them.

“Under these circumstances, your committee judge it of the utmost importance for the General Conference, in its present session, to take such measures as will most effectually cure these growing evils, and, as far as possible, prevent their future existence; and, to accomplish this, report the following resolutions :

“*Resolved*, by the delegates of the Annual Conferences in General Conference assembled, 1. That the General Conference do earnestly recommend the superintendents to make the most careful inquiry in all the Annual Conferences, in order to ascertain whether any doctrines are embraced or

preached contrary to our established articles of faith, and to use their influence to prevent the existence and circulation of all such doctrines.

“2. That it be especially recommended to all the Presiding Elders and stationed and circuit preachers to take particular care that all our houses of worship be secured on the principle of our deed of settlement in the form of discipline.

“3. That the manner of building houses of religious worship with pews is contrary to the rules of our economy, and inconsistent with the interests of our Societies.

“4. That it is the opinion of this Conference, that the practice of assessing and collecting taxes by civil law for the support of the ministers of the gospel is contrary to the temporal economy of our Church, and inconsistent with apostolic example; that it goes to impede the progress of experimental religion and destroy the itinerant plan; and the superintendents, with all the Annual Conferences, are hereby desired to take such measures as, in their judgment, will most effectually cure such an evil.

“5. That the superintendents, together with all the Presiding Elders and assistant preachers, be, and are hereby, earnestly requested to carry into effect, in their several charges, our rules on dress, family worship, love-feasts, class and society-meetings.

“6. That no preacher having the charge of a circuit shall be allowed to divide, or in any way lessen the circuit, without the consent and advice of the Presiding Elder.

“7. That it be, and hereby is, recommended to the Bishops and Presiding Elders, in the general and particular oversight of their charges, to guard against such divisions and reductions of Districts and circuits as, in their judgment, may be inconsistent with the temporal and spiritual interests of our Societies and the preservation of the energies of our itinerant system.

“8. That a copy of the above resolutions be recorded on the Journal of each Annual Conference.”

A new man appears in the list of the stations of the preachers this year—that of William McMahon. Mr. McMahon was admitted into the Western Conference, but in the division in 1812 he fell into the Ohio Conference, of which he continued a member for several years, laboring mostly, however, in the State of Kentucky. He was afterward transferred to Tennessee, where he long lived, and with a strong arm and indomitable will worked for the cause of Christ. Mr. McMahon was no ordinary man, and deserves a full chapter in the history of Methodism. Of his parentage, family, and early years, the Rev. Andrew Monroe, of the Missouri Conference, gives a brief but

interesting account. Mr. Monroe himself was once a member of the Tennessee Conference, and was intimate with Mr. McMahan in the early years of their ministry. After Dr. McMahan's death he wrote the memoir which follows, and was published in the Church-journals. Mr. Monroe met Dr. McMahan at the General Conference in May, 1870, in the city of Memphis. Soon afterward the venerable man of God passed away, and the following letter, dated Mexico, Missouri, July 7, 1870, was forwarded to the editor of the Western Methodist:

“I have just read the account of the death of the Rev. William McMahan. No one who saw him, in his feebleness, at the late General Conference, will be surprised at the announcement; and who would not adopt the language of the poet:

“ ‘Happy soul, thy days are ended,  
All thy mourning days below.’

“For years he had been passing through a severe ordeal of affliction, but God saw that it was enough, and in mercy removed him from suffering to his reward in heaven.

“The facts of his birth and early life will subtract nothing from his reputation, but will tend to magnify the grace of God and do honor to the great efficiency of the itinerancy as a school for moral and mental culture. His birthplace was in

Hampshire county, Virginia, and in or near a small village in the pine hills near the eastern line of the county, eight or nine miles from Romney, the county-seat. I was born and raised in the same county, on the western border, near Cumberland. His mother and mine were both left widows about the same time, with large families and in limited pecuniary circumstances. I think the McMahan family was left in a very straitened condition, altogether unfavorable to either mental or moral culture. Even schools of the lowest grade were few and far between, and for many years there was little preaching in their reach, yet the children had a great blessing—a praying mother, whose prayers availed much for her children. About the year 1808 his mother and brothers moved to Ohio, leaving William in Virginia. All his brothers soon after embraced religion and joined the Methodist Church. William McMahan and William Monroe, my brother, were about the same age, and associates, both fond of sporting, in which they indulged to excess; and iniquity abounded throughout that region. But as God would have it, James Ward was appointed to Alleghany District, and through his earnest labors a wonderful revival broke out, and spread through all the country. Camp-meetings were introduced—my brother William was converted, and not long after, William McMahan, both camp-meeting con-

verts, I believe. Jacob Gruber was on the District when William McMahon was converted, W. Butler and John J. Jacobs on the circuit. My first personal acquaintance with our deceased brother, I think, was at a camp-meeting at the lower end of Blackoak Bottom, on the west bank of the north branch of the Potomac, in Alleghany county. He was then a happy, zealous convert. I remember his great fervor and power in prayer was much spoken of. He continued faithful, and pursued his trade as a saddler for some time. I think it was in the spring of either 1809 or 1810 he removed to Ohio; but from his former life he had failed to save any thing, so that at this time, when he had settled all his accounts, he had no means to furnish himself a horse to ride, but he had resolved to go; and here was displayed that energy which was a prominent characteristic in his after life. If he could not ride he could walk. So, having provided himself with a nice knapsack and walking-stick, he set out upon his journey. Taking our house in his route, he arrived there on Saturday evening before Easter Sunday, and being acquainted with and much attached to my brother William, he stopped over the Sabbath. Saturday night it snowed, and the road was put in a bad condition, and he remained several days. I remember he held family worship, and prayed with great fervency. He left, and the next time we



heard from him he was on a circuit. My impression had been that he had traveled first in the Redstone country, but on examination I learn from the Minutes that he joined the Western Conference in 1812, and his first appointment was to Silver Creek Circuit, Indiana, in the bounds of the Salt River District. His next appointment was Hinkston; the next Shelby; the next Lexington; and, I believe, the next was Fountain Head.

“I followed him on both Shelby and Fountain Head Circuits, and found he had been popular and useful. It is a remarkable fact, in regard to his mother and mine, that they furnished to the Church nine preachers—five McMahons, three traveling and two local; and four Monroes, three traveling and one local. The McMahons are all gone—William being the last one, as he told me at the last General Conference.”

Mr. Monroe was somewhat in error as to his birthplace. A more accurate statement is the following, taken from Dr. McMahon's own published account of himself:

“William McMahon was born in Dumfries, Prince William county, Virginia, on the 16th of December, 1785 or 1786. His father was an Irishman; but, dissatisfied with the oppression of the land of his birth, he immigrated to America about the time of our Revolutionary war, and, identifying himself with the struggling cause, fol-

lowed its fortunes to the end of the conflict. His mother was a native of Maryland, and her maiden name was Ratcliffe.

“In the early childhood of William McMahan, his father removed to Hampshire county, Virginia, and settled on the south side of the Potomac River, where he soon died, leaving a widow with six sons and four daughters. Without the sunshine of worldly fortune, the early life of William McMahan was passed amid scenes of disappointment and trial. The deep piety, however, of his widowed mother impressed his heart in childhood, and the ‘words of prayer and praise,’ the first words he ‘ever heard fall from her lips,’ were never effaced from his memory. Under the ministry of the Rev. James Ward, the Presiding Elder on the Greenbrier District, he was awakened, and in February, 1810, was received into the Church by the Rev. Saul Henkle; and the following May, at a camp-meeting held ‘near Old Town, on the north branch of the Potomac, in the State of Maryland,’ he was converted to God. He was appointed class-leader by Peter Cartwright, and soon began to exercise his gifts and graces in class and prayer-meetings. Convinced that he ought to preach the gospel, he accepted a license to exhort from the Rev. James Quinn, the Presiding Elder of the Muskingum District. With no other authority from the Church, he immediately began

to preach; and his ministry was blessed not only in the awakening and conversion of many, but in 'a glorious revival' of religion.

"He was soon licensed to preach, and was placed with David Young on the Marietta Circuit, embracing 'twenty-six appointments,' some of them in Virginia.

"At the Conference of 1811, held in Cincinnati, William McMahan was admitted on trial. He was one of five brothers who became Methodist ministers, one of whom (Richard Ratcliffe McMahan), in 1809, fell in the pulpit, in the State of Ohio, while holding up the 'consecrated cross.' His end was triumphant."

The author is indebted to the Rev. Samuel Watson, of Memphis, editor of the Christian Index, for facts which he collected and embodied in an extensive memoir. Mr. Watson quotes from Redford's History, and from a sketch written by the Rev. Richard H. Rivers, D.D., who himself commenced the work of the ministry in the Tennessee Conference :

"At the Conference of 1812 Mr. McMahan was sent to Kentucky, where he remained for four years. His first appointment in the State was to the Hinkston Circuit, from which he was removed in the spring to the Limestone Circuit, to supply the place of John Collins, 'who had been compelled to retire for a short time, on account of his

domestic matters.' He then traveled on the Lexington, the Shelby and Jefferson, and the Fleming Circuits. These 'fields of labor embraced within their extensive bounds nearly all that part of the State which at that time was known as Old Kentucky, including Lexington, Paris, Mount Sterling, Maysville, Cynthiana, Nicholasville, Danville, Harrodsburg, Bardstown, Shelbyville, and Louisville.'

"During the few years in which Mr. McMahon preached in Kentucky, he was remarkably useful. Under his ministry thousands were awakened and converted; and, when his labors closed in the State, he not only left behind him the savor of a good name, but he was followed by the blessings and the prayers of thousands.

"At the Conference of 1816, he was transferred to the Mississippi Conference, to take charge of a District. He started on his journey with Bishop Roberts. He was taken sick at Nashville, and, not being able to prosecute his journey, was transferred, by Bishop McKendree, to the Tennessee Conference, and appointed to the Nashville Circuit. Since then he has been one of the master-spirits of the Church in the Tennessee and Memphis Conferences, in the latter of which he is now (February, 1869) a superannuated member.

"Few men during the present century have exercised a greater influence upon Methodism in the

South than William McMahan. Consecrating himself to God in his early manhood, he has not, for fifty years, turned aside to serve tables. In Kentucky, Tennessee, and Alabama, he has wielded an influence at once wide-spread, powerful, and pure. His administrative talents have never been surpassed—not even by our most able Bishops. At Quarterly Conferences he conducted business with accuracy and dispatch. When difficulties arose—as they often did—his quick eye at once discovered the path of egress, and his guiding hand pointed to a safe issue. A look from his clear gray eye would arrest intemperate language, and an illustrative anecdote would at once pacify any turbulent disposition. At our camp-meetings he was the presiding genius. He was at once the legislative and executive power. His rules to preserve order were wisely selected, firmly and prudently declared, and rigidly executed. No disorder was allowed, even in the earliest times and among the most uncultivated people.

“He marshaled his forces with a skill which gave to every one the position in which he could do the most for the cause. The best singers were employed to conduct this very important part of our devotions. The exhorters and class-leaders were so posted as to make the deepest impression and tell most powerfully on the success of the cause. Even the mothers in Israel—the noble

band of pious, praying women—had each her work, under the leadership of one whose mind suffered nothing to escape him, and who alternated at once to concerns the grandest and to affairs the most minute. In the altar, around the tents, and through the neighboring forest, all felt the presence of William McMahan. He was a ruling spirit among all classes, and with all people. Social, dignified, witty, full of anecdote, he was the delight of every circle and the life of every company. In labors he was most abundant, in energy he was untiring, in zeal he was most fervent, in communion with God profound, sincere, and constant. He preached in block-houses, in soldiers' tents, in the cabins of negroes, and among the red men of the forest. He preached in the cities to congregations the most refined, and in our western wilds, among our hardy pioneers; and wherever he preached the power of God attended him.

“In the early portion of this century he was almost without a peer in the pulpit. He had a fine command of language, possessed a vigorous imagination, and had a clear conception of divine truth. As a defender of the faith, he was clear, strong, and almost irresistible. Against infidelity he not only brought down the strongest arguments, with more than sledge-hammer force, but he brought to bear the most blighting sarcasm and the most withering ridicule.

“Few men ever possessed greater versatility of genius. He was logical, lucid, illustrative, argumentative, observative, narrative, solemn, satirical, and hortatory. Below the medium height, compactly and stoutly built, with a large round head, a very low, broad forehead, from which the hair was kept combed smoothly back, and beneath which shone out eyes of piercing power, he at once commanded the respect of all that heard him. The ignorant negro, the savage Indian, the wild hunter, the adventurous pioneer, and the man of high attainments, were alike awed into respect in his presence. With a strong and commanding voice, which in his earlier and maturer years rang out like a trumpet, he proclaimed the gospel of the Son of God ‘with demonstration of the Spirit and with power.’ He was a deeply-experienced Christian, and he often alluded to his own glorious experience of our holy religion. One of his most effective sermons was on the text: ‘Ye must be born again.’ He had studied and matured the subject, until his mighty intellect grasped it in all its sublimity, spirituality, and power. He had done more than this. His heart had felt, in all its significance, the power of the new birth. He had been born again. He had rejoiced in the testimony of the Holy Ghost. He had attested, in his own heart and life—in his own precious experience — the truth of the doctrine which he

preached. The sermon was often repeated, but it never lost its power: it was the great felt truth that carried conviction to the hearts of those that heard him. Such preaching—at once intellectual, spiritual, simple, profound, instructive and touching, argumentative and hortatory—served at once to edify the Church and to turn many to righteousness. He was the mighty and honored instrument, in the hands of God, of establishing Methodism in North Alabama, on a basis as solid as it was profound—of carrying the gospel to the Indians, and of giving a glorious impulse to the cause in West Tennessee and North Mississippi. He still lives, at an advanced age, strong in faith, and full of the Holy Ghost. Ruined in his finances, feeble in health, but still cheerful, still hopeful, he exemplifies the truth and beauty of our holy religion.

“His health having failed, he located in the Tennessee Conference, and removed from North Alabama to De Soto county, Mississippi, in December, 1835. Before the Indians were removed, he was there preaching extensively as a local preacher. Before civil government was organized, he was organizing the Church. He was the first Judge of the Probate Court of De Soto county.”

Mr. Watson adds: “My personal acquaintance with Brother McMahan commenced in the winter of 1839. We lived neighbors for eleven years in



Mississippi, during a portion of which time he was my Presiding Elder. He was in some respects a most remarkable man. No one ever had the reputation that he had in North Alabama and Mississippi. Those who have known him only for the last few years, are not prepared to appreciate him and what he has done for the Church in other years. Our oldest members of the Tennessee and Memphis Conferences were by him licensed to preach. He possessed the most untiring energy and perseverance I have ever known in the faithful discharge of his duty. He was one of the most interesting men in the social circle with whom I have ever been associated.

“He was reädmittted into the traveling connection at the second session of the Memphis Conference, held in this city in the fall of 1841, and appointed to the Holly Springs District, on which he remained four years. I do not now remember his appointments in this Conference, but, as long as he was able, he filled his appointments regularly, and with usefulness to the Church. For several years past, he has been either a supernumerary or a superannuated member of the Conference.

“The war reduced him to the most abject poverty. It was very mortifying to him to be dependent upon his friends. He was sorely tried upon this point. He had a great desire to meet

with his brethren in another General Conference. Having been tendered a home by his old friends, Brother and Sister Whitemore, he availed himself of their kindness during the Conference. His health was much better than it had been for years. Our rooms being near by, I frequently called to see him, and sometimes found him on his knees at prayer. His prayers at the family altar were devout and spiritual. After the adjournment of the Conference, I took him to the steamer Southern, with whose captain I had previously arranged for the passage of himself and servant to Paducah, where his son-in-law, the Rev. J. N. Temple, resides. His letter in the last week's Methodist is all we know of the death of Father McMahan. A merciful Providence preserved him to see his brethren, and permitted him to die among his relatives. He rests from his labors, and his works do follow him. Many will rise up at the last day, in whose salvation he has been instrumental, call him blessed, and be stars in his crown of rejoicing."

Mr. McMahan was the first Presiding Elder the author of this work ever saw or heard preach. Though a mere child, he was impressed with his fluency and power in the pulpit. He afterward received license to exhort from Mr. McMahan, and then, as Presiding Elder, license to preach. Mr. McMahan represented him when he was rec-

commended for admission into the Conference, and he traveled in his District the first four years of his ministry; and then, for more than forty years, he knew him intimately; and yet he feels that in many respects he is not competent to give a real life-like picture of his friend.

Mr. McMahon was all that he is represented to have been in the foregoing sketches. He was an able minister of the gospel, and for promptness, punctuality, zeal, and devotion to his work, he had no superior. In the pulpit, in the Conference, at the camp-meeting, everywhere, he was always at work. He had great interest in the young preachers of whom he had an oversight, and used every effort to facilitate them in their work and in their studies. He was a friend to missions, and was one of the principal agents in planting the Church among the Cherokees, before they removed west. He was an active and able advocate of education, and did much in establishing La Grange College and other literary institutions in the Church. In a word, he was the friend of every laudable enterprise in which his Church engaged. He was twice married—first to Mrs. Perkins, the daughter of the Hon. Seth Lewis, already referred to in this work. She was an elegant and an accomplished lady, and a devout Christian. She lived only a short time. He was afterward married to Miss Saunders, of Alabama, an amiable and excel-

lent Christian woman. He lived to bury her and nearly all his children. Mr. McMahon had conferred on him the degree of D.D., an honor which he merited by hard study and the improvement of his masterly intellect. He was a member of the General Conference, frequently, and of the Louisville Convention. He lived to the advanced age of eighty-five years, and fell asleep June 15, 1870.

Dr. McMahon, from affluence, was reduced to poverty; but he was rich in faith, and is now an heir of immortality, and enjoys an inheritance "incorruptible, undefiled, and that fadeth not away."

First on the list of those admitted on trial at this Conference is found the name of Ebenezer Hearn. He in early life resided in Tennessee, and commenced his career as a minister in Wilson county. He was the brother of Wilson Hearn, to whom reference has already been made. The following brief but full memoir of him appears in the printed Minutes for the year 1863:

"Ebenezer Hearn was born in Montgomery county, North Carolina, in 1799, and was converted at the early age of seven. At seventeen he felt called to the ministry, but endeavored to stifle the impression. In the fall of 1815 he attended the session of the Tennessee Conference, when he resolved to confer no longer with flesh and blood. Having been duly licensed, he at-

tended the next session of that body, and received his first appointment. For four years he remained in connection with that Conference, and was then transferred to Mississippi. He retained his connection with the latter until the year 1832. Upon the organization of the Alabama Conference he became a member of it, which continued to be the field of his labor until his death. During his ministry, comprehending a period of forty-six years, he served the Church in almost every capacity known to her economy, having been twenty-six years Presiding Elder, delegate to several sessions of the General Conference, and an agent for the La Grange and Centenary Colleges, in all of which he displayed the zeal and faithfulness for which he was so much distinguished. Commencing his itinerant life without much education, by study and entire devotion to the one great work of preaching the gospel, he rendered himself one of the most useful preachers of the Church. He possessed true nobility of character. He was by nature a gentleman. There were united in him the simplicity of the child and the genuine dignity of the man. He was a genial companion, devoted friend, kind husband, and affectionate father. As a Christian, he was deeply versed in the things of God. He had strong faith, lively hope, and burning love. As a minister, he was laborious, energetic, and zealous. He never betrayed any

trust committed into his hands. His punctuality in filling his appointments was proverbial, having never failed to meet them except when providentially prevented. At the last session of the Conference it was deemed best to give him a superannuated relation. Several days after the beginning of the session he was taken sick. At the close of the Conference he was too sick to leave for home. In compliance with medical advice, and his own wishes, he was carried on Sunday, 21st December, to the city of Montgomery, where he remained until he expired. Upon being asked if his trust was still in Jesus, he replied, 'All is well; there is not a cloud.' Thus lived and died this noble servant of God and the Church."

Prominent in the ministry for many years was Thomas Stringfield, whose name stands next to Mr. Hearn's among those admitted on trial. The following official memoir appears in the Minutes, and gives an accurate summary of Mr. Stringfield's work as a traveling preacher, and portrays his character in a proper light:

"Thomas Stringfield was the son of John and Sarah Stringfield, who, many years ago, came from North Carolina to Tennessee, and, after a few years, removed to Kentucky, where, in 1796, their son Thomas was born. As he was taught the lessons of piety from his childhood, it is not surprising that he embraced religion when only eight

years of age. When he was but twelve years old, the family removed to Alabama, where his father died in 1822, and his mother in 1828. In the war of 1812, the subject of this sketch became a soldier, under General Jackson; and while on guard was shot by an Indian, which made a scar on his forehead for life. During the time he was out as a soldier, he maintained an unblemished Christian character. November 10, 1816, Brother Stringfield joined the Tennessee Annual Conference, having obtained a license to preach sometime previously. His first appointment was to Elk River Circuit. In 1817 he traveled the Tennessee Valley Circuit. The years 1818, 1819, 1820, 1821, and 1822, he labored on the Cahawba, Limestone, and Flint Circuits, and the Nashville and Huntsville Stations. In a short time after this, the Holston Conference was set off from the Tennessee and Baltimore Conferences. Brother Stringfield chose to take his position in this new Conference, and was appointed to the Knoxville District, where he remained two years. His field of labor was immensely large, embracing nearly all East Tennessee. In 1825-26, while he was on the French Broad District, what is known among us as the celebrated Gallagher controversy was at its zenith; and such were the caricatures of our doctrines and Church polity, that he felt himself called upon to enter the field of controversy and defend the

Church of his choice—a work for which he was peculiarly qualified, both by his studious habits and the polemic character of his mind. This defense he conducted with great ability, from the pulpit and by the press, though it was done at an expense to him of thousands of dollars. The attacks on Methodism were fierce, and, in some instances, even slanderous, but a signal defeat was the result of every assault; and while the belligerent opposers of our Church were compelled soon to retreat, and in a few years remove to other parts, our early defender maintained his ground, and lived to see the fruits of his labors in the growth and prosperity of Methodism far beyond his then most sanguine expectations. In 1827 he was a Conference agent. In 1828, his health being feeble, he was left without an appointment, at his own request. From 1829 to 1832 he was agent for the Holston Conference Seminary. In 1833 he was on the Knox Circuit; 1834, Washington District; 1835, Abingdon Station. In 1836 he was elected the editor of the South-western Christian Advocate, which office he filled until 1841, when he returned to the regular work, and was appointed to the Lafayette District. In 1842, April 5, death robbed him of the wife of his bosom and mother of his children; but, notwithstanding this sad bereavement, he, though almost crushed, prosecuted his work as an itinerant, and provided,



as best he could, for his family. In 1843 he was appointed to the Knoxville District; and, in December of this year, was again married, to Mrs. H. Cockerill, of Alabama, in whom he found one admirably suited to the work of aiding him in training his motherless children. Brother Stringfield, as may be seen from the foregoing, was a man of various talent, and was called to fill many responsible stations in the Church; but none that we have named placed him in a more trying position than he found himself when, in 1844, side by side with the entire Southern delegation, he contended for the rights of Southern Methodism, in the memorable General Conference which authorized our present ecclesiastical organization. In the autumn of that same year he was appointed Bible agent for the American Bible Society, which office he held until 1849, when he was appointed to Greenville District. In 1851 he was on Knox Circuit; 1852, he was agent for Strawberry Plains College; 1853, on the superannuated list; 1854, Dandridge Circuit; 1855, Loudon Station. In 1856 he was again placed on the superannuated list, which relation he sustained to the Conference to the day of his death. Brother Stringfield, as is known in all the Churches North and South, was no ordinary man, but one possessed of a high order of talent and usefulness. The example left us, however, in the uniformity of his piety, from

his youth up to hoary age, and even to death, is the legacy which we most highly appreciate. After an illness of but a few days, during which he gave evidence that all was well, he died, 'full of faith and good works,' on the 12th of June, 1858."

The foregoing is but a summary. Mr. Stringfield filled a large space. For more than forty years he was an itinerant preacher, and much of that time he occupied prominent and important positions. When a mere boy, in General Andrew Jackson's army, he attracted special attention—first, because of his consistent piety and blameless conduct; secondly, because of his bravery—his real courage as a soldier. He ever had the esteem of the "Hero of New Orleans." General Jackson frequently, in his after life, referred to the integrity and intrepidity of "his boy soldier."

Mr. Stringfield was not only an able preacher, but he was an acute thinker, a sound theologian, and wielded the pen of a ready writer. He for awhile edited a theological periodical in East Tennessee, in which he defended the doctrines and polity of his Church. He also wrote and published various sermons, addresses, pamphlets, strictures, etc., at heavy pecuniary loss, for the sake of the truth and his love for his Church. From 1824 to 1829 he was engaged in a spirited controversy with a number of East Tennessee and Virginia Calvinistic writers and preachers. It is not

saying too much when it is asserted that Mr. Stringfield did as much as any man to plant and cultivate, propagate and defend, Methodism in East Tennessee and South-western Virginia. The editor of the St. Louis Christian Advocate, in 1856, said of Mr. Stringfield :

“ Thomas Stringfield has been connected with the Holston Conference from its first organization, and is still stout, strong, vigorous, and active. I see on him no marks of age, except it may be the whiteness of his hair. In all other respects, body, mind, and heart, so far as I can judge, are pretty much as they were twenty-five years ago. I have not heard him preach during the Conference, a circumstance I regret, as that would have enabled me to determine in my own mind as to his mental vigor compared with former days. My theory is that human mind, properly trained, cared for, and exercised, never grows old ; and it is possible for men to learn as rapidly, and indeed more so, at sixty as at sixteen, provided they will commence to learn at the proper time, and always keep the mind under proper training and discipline.

“ Whatever Thomas Stringfield may or may not be now (and I see no reason to doubt that his mental vigor, strength, and activity is now as great, if not greater, than at any former period), he was once in this Conference, and to the cause of Methodism here, a host within himself. Al-

most entirely alone and unaided, he once fought through one of the bitterest controversies, and repelled the bitterest attacks ever made on Methodism in this country. It was not so much a controversy about government or usage as about doctrines, and many of them fundamental ones. His opponents were three of the most learned, able, shrewd, and popular men a sister Church ever had in this section. With them he contended alone and single-handed—in the pulpit, in public debate, and through the press, week after week, month after month, and year after year, until they seemed more than willing to quit; and two of them actually left the country, while the other fell back into ‘a masterly inactivity,’ where he remained for many years, and at last reappeared on the field of controversy only to be again routed by another but no less vigorous combatant.

“‘Let justice be done, though the heavens should fall!’ and I know enough of the history of the Church in this country to know that Methodism here owes to him more perhaps than to any one other living man. He labored, toiled, suffered, and endured, as few men could or would have done. He spent hundreds, if not thousands, of his private means, to carry on through the press a controversy in which the interests and prosperity of the Church were deeply involved, and many important truths greatly periled. From

him and his efforts the opponents of Methodism received a check from which they have not recovered to this day; and because of this check—this breaking down of barriers—this overcoming of opposing influences—the Methodist Church has had a success and a constantly upward tendency which, agreeably to all rules of human calculation, would not have been the case but for these efforts. ‘Honor to whom honor is due.’ I might say much, but forbear. He looks now as though for twenty years yet to come he might be an active and useful man.”

In 1836, when the General Conference at Cincinnati determined to establish a weekly paper as a Church-organ at Nashville, to be called the “South-western Christian Advocate,” Mr. Stringfield was elected the editor without opposition. For a little over four years he conducted the enterprise with ability. In this relation to the Church he did much to advance the interests of religion and of Methodism.

Mr. Stringfield was twice married. His first wife was Miss Williams of Strawberry Plains, East Tennessee. She was connected with an extensive, highly-respectable, and very influential family, and possessed an ample fortune. The acquisition of wealth made no difference in this devoted servant of Christ. He was the same plain, devout, self-sacrificing preacher of the gospel, and

used his means for the promotion of the cause of the Christian religion. His wife, too, heartily and beautifully harmonized with him in doing good. They sleep together in the same family cemetery, on the banks of the beautiful Holston, that gracefully sweeps by Strawberry Plains, while its murmuring waves utter continually a funeral dirge. Mr. Stringfield brought up and educated a family of interesting and pious children. Among these was his son James K., who became a preacher of the gospel of great promise, but who died a few months since, cut off in the morning of life and in the midst of great usefulness.

Mr. Stringfield's second wife was one of the excellent of the earth. She was the sister of the late Rev. John C. Burruss, a lady of intelligence and deep piety. She, too, has fallen asleep in Jesus. Precious in the sight of God is the death of his saints.

A most extraordinary man was admitted on trial at this Conference—James W. Faris. Of the time and place of his birth the author has no certain information. He knows that Mr. Faris was connected with a large family, and in his early years lived in the vicinity of Winchester, Franklin county, Tennessee. He was the uncle of the Rev. Charles B. Faris, of the Tennessee Conference. Mr. Faris continued but a short time in the traveling connection after his first admission.

He, however, was a very active and laborious local preacher. He attended many camp-meetings and other popular convocations, where he was always in demand as a preacher. He was admitted on trial the second time in the autumn of 1829, and appointed to the Franklin Circuit, in the North Alabama portion of the Conference. Here he was continued for two years, and was then appointed to the Wesley Circuit, which embraced a large scope of country in West Tennessee. The center of the circuit was about fifty miles east of the Mississippi River, and was called for a village named after the founder of Methodism. Here Mr. Faris ended his useful life, and lies buried in the bounds of what is now the Memphis Conference, and, as the author learns, without a stone to mark the place of his slumbers.

Mr. Faris had but very few educational advantages, yet he had a vigorous mind and a fruitful imagination. Before his conversion he was very wicked, and had not much regard for sacred things. After he was brought to repentance, and found the pardoning mercy of God, he was as humble and tractable as a little child; indeed, he was so humiliated in his feelings, from a sense of his guilty course, that he would for a long time hardly allow himself to partake of the common blessings of life. He sought to deny himself, to mortify the deeds of the body—take up the cross and fol-

low Christ in evil report and in good report. A sinner saved by grace, he judged, should walk continually in the valley of humility.

In person, Mr. Faris was tall, athletic, and very commanding. His face was Roman, with well-marked features. His voice was full and mellow, and sweetly toned. His manner in the pulpit was solemn, and yet very graceful. His accent and emphasis were remarkable for one who probably never read a single rule on elocution. His style was chaste, and at times he was very eloquent. He reminded one, when in a happy mode, of James Hervey in his *Meditations*, or Young and Milton in their lofty strains. At times he would seem to entrance his audience, or overwhelm the whole multitude with his eloquence. His celebrated sermon on the barren fig-tree has long been remembered. The author heard it and witnessed its extraordinary effect upon a vast congregation of astonished hearers. It was preached near Courtland, Alabama, in the year 1829. The hour was, Sunday, 11 o'clock A.M. The congregation was large, supposed to number nearly five thousand. For intelligence and refinement it was seldom equaled in those days, when North Alabama bloomed as a garden. The fame of the preacher had preceded him. Every one was excited, and wished for the hour to come when the stranger of such rare gifts was to address the people. The



Presiding Elder, the Rev. William McMahan, himself a great pulpit orator and in high esteem with the people, resigned the hour in favor of Mr. Faris. The moment came, the trumpet blew, and the throng hastened to obtain seats or good standing position. The preacher, with slow and humble steps, ascended the platform. His hymn was announced in solemn tones, and sung as only a camp-meeting congregation can sing. Then followed the prayer—grave, solemn, spiritual, going up to God perfumed with the blood of Jesus, in whose name all the petitions were offered. The second hymn, and then the text, and the sermon. One hour and a half was occupied. The multitude listened, gazed, wept, rose to their feet, pressed forward toward the speaker—were electrified. Sobs, tears, and shouts, filled the air, and the whole encampment seemed to be overwhelmed with the divine presence. Such was the power of James Faris—a man without a collegiate education, but whose great soul rose above all embarrassments, and by the force of his natural oratory, and gifts, and influence of the Holy Ghost, astonished the multitudes, and brought many sinners trembling to the foot of the cross. The preacher himself seemed to be unconscious of his power, and in the fullness of the heart gave God all the glory.

Mr. Faris was a great favorite with the preachers and the people. He was the special friend of

Mr. McMahan, who held him in high esteem, and was ever ready to promote his usefulness as well as his interest and true happiness. When Mr. Faris died, Mr. McMahan mourned him as a brother.

It is pleasant to study the character and to dwell on the virtues of the men of the heroic age of Methodism. There was a grandeur and a glory in their style of preaching the gospel which fills the mind with wonder and delight. They have nearly all passed away, but may the hope be entertained that their sons will imitate their spirit and catch their mantles as they go up in the chariots of God! It will be a sad day for the Church when moral essays, finely-wrought lectures, and poetical effusions, shall be substituted for the preaching of the gospel in simplicity and power. The anti-Methodistic habit of reading sermons, or rather compositions, has gained a foothold in a few places; and in every instance the congregations have realized a sad change, and have been injured by the innovation.

Clinton Tucker and Timothy Carpenter, each traveled a few years and located. William Allison and William Ashley fell into the Kentucky Conference when it was set off in 1820. William Manson continued in the Tennessee Conference till 1824. When Holston was organized, he fell into the bounds of the Holston Conference, and

continued in the work till 1835. The Minutes of that Conference for that year never reached the general editor, and nothing was published except the numbers in society and the stations of the preachers. In the list of appointments the name of Mr. Manson does not appear, and nothing more is known of him. The author remembers to have heard that after a long and useful career his sun went under a cloud. Here the curtain falls, and sadness fills the heart.

Benjamin Peeples, who was admitted on trial this year, was born in Carter county, Tennessee. His first religious impressions were received in 1812, under the ministry of the Rev. Samuel Watson. He was converted in the family residence of James Prophet, under the ministry of the Rev. Jesse Cunnyngnam, and immediately united with the Methodist Episcopal Church. He was now in his sixteenth year. He acted as a class-leader and exercised his gifts as an exhorter till 1816, when, as we have seen, he began to preach. He was licensed by James Axley. His first appointment was Little River, with William Hart—John Henninger being his Presiding Elder. His second circuit was Henderson, in the State of Kentucky, and was bounded by Green River, the Ohio, and Trade Water. Here he witnessed a gracious work—backsliders were reclaimed, a camp-meeting revived, and many sinners were converted. James

Axley was his Presiding Elder. During the year he visited the Rev. Mr. McGready—a Presbyterian minister who was active in the great revival in 1800. Mr. McGready was on his death-bed, but gave the young preacher much encouragement and comfort. How the unwavering faith and triumphant death of a true, able, and zealous minister, who has long been in the service of the Church, stimulates the young preacher to persevere in his high and holy calling! Here a young man was encouraged and urged forward by one who had borne the burden and heat of the day, and who, with Paul, felt that his labor was not in vain in the Lord.

At the close of this year Mr. Peeples was sent to the Hartford Circuit. This, he says, was a good charge, and he spent a very pleasant year. Marcus Lindsey was his Presiding Elder, and doubtless aided him much. From Hartford he was sent to the Dixon Circuit, which included portions of Dixon, Montgomery, Hickman, and Davidson counties, Tennessee. In 1820 the Kentucky Conference, as we have seen, was organized. Its boundaries extended into Tennessee, and embraced Dover Circuit, to which Mr. Peeples was sent—he falling into the Kentucky Conference. While here, at the request of the Presiding Elder, Marcus Lindsey, he went across the Tennessee River, west, in place of Mr. Hezekiah Holland, and organized.

a circuit in Jackson's Purchase, while Mr. Holland removed his family to a convenient point. This done, he returned to Dover and finished his work in that circuit. While on the mission, west, he made the acquaintance of that great and good man, the Rev. John Manley. His house was one of Mr. Peeples's preaching-places. Near him, not long afterward, was erected Manley's Chapel and Manley's Camp-ground, in Henry county, Tennessee. Both still remain as places of great resort and much interest, and where thousands of souls have been won to Jesus. In the course of the year Mr. Peeples was united in marriage to Miss Martha D. Randle. The year following he was on the Fountain Head Circuit, at the close of which he located, and settled near Manley's Chapel, and four years afterward removed fourteen miles distant, where his house became a preaching-place. He brought up three of his wife's brothers—John, Richmond, and Thomas W. Randle—who had been left orphans. They were converted, and became efficient traveling preachers.

Mr. Peeples, after living and laboring in the local ranks for a season, returned to the itinerant work, and again, for want of health, retired, and studied and entered upon the practice of medicine. His excellent wife, who for forty years pitched her tent at Manley's Camp-ground, lived a beautiful example of Christian perfection. She reared

her three brothers for the ministry, and gave three sons to this holy calling, and died in Christ, rejoicing in hope of heaven.

Mr. Peeples still lives, and is now a member of the Memphis Conference, nearly seventy-four years of age. He is enjoying a balmy old age, and expects, through grace, to finish his work, and enjoy rest in his Father's house above.

The number of members returned this year in the bounds of the Conference was 18,049 whites and 1,352 colored. This was a decrease, but it will be borne in mind that the Mississippi Conference had been organized, and, of course, the membership south of Tennessee was numbered in returns for the new Conference.

The appointments in the Tennessee portion of the Conference were :

NASHVILLE DISTRICT.—Thomas L. Douglass, P. E.; Stone's River, John Smith; Nashville, William McMahan; Lebanon, Moses Ashworth; Caney Fork, Joshua Boucher; Elk River, Thomas Stringfield; Flint, James Faris; Richland, Benjamin King; Duck River, Ebenezer Hearn.

CUMBERLAND DISTRICT. — John McGee, P. E.; Red River, Nace Overall, Hardy M. Cryer; Fountain Head, James Norton; Goose Creek, W. F. King; Roaring River, Timothy Carpenter; Wayne—mostly in Kentucky—Clinton Tucker; Somerset, Kentucky, James Porter; Green River,

Kentucky, William Stribling; Barren, Kentucky, George McNelly. (Dixon and Dover Circuits, in the Green River District, were in the State of Tennessee; to the former Lewis Garrett, Jr., was appointed, and to the latter, John Craig.)

HOLSTON DISTRICT.—Jesse Cunnyingham, P. E.; Abingdon, John Bowman, William Ashley; Clinch, George Ekin; Carter's Valley, William Manson; Holston, Nathan Barnes, John Dew; Lee, Benjamin Edge; Tazewell, Isaac Quinn.

FRENCH BROAD DISTRICT.—John Henninger, P. E.; Nolichucky, Josiah Daughtry; Little River, William Hart, Benjamin Peeples; Knoxville, Nicholas Norwood; Powell's Valley, John Hutchinson; Tennessee Valley, Hugh McPhail, John Seaton.

## CHAPTER XI.

Conference at Franklin—Mr. Douglass elected President—Bishop Roberts—Protracted session—Rules on slavery—Fruitless efforts—Thomas Stanley—George Taylor—James Witten—John Daver—Jesse Green—John Dew—Hugh McPhail—Ivy Walke—Isaac Quinn—Local preachers elected to deacon's orders—Local elders—Andrew Monroe—Thos. D. Porter—The Scruggs family—Numbers in society—Stations of the preachers—Conclusion.

THE Conference for 1818 was again held in Franklin, beginning October 30, 1817. No Bishop being present at the opening of the session, Peter Cartwright was called temporarily to the chair, and after religious services the Conference proceeded to elect a President, when Thomas L. Douglass was chosen and took the chair. Hardy M. Cryer was elected Secretary. The Conference, being properly organized, proceeded to business.

Before the afternoon session, Bishop Roberts arrived, and presided during the remainder of the Conference. The session was protracted till Saturday, November 8. Much business was transacted, but the question that caused the most delay was



the old, hackneyed subject of slavery. As usual, a committee was appointed, and the subject investigated in a new or old light, as it may have shone upon the minds of the brethren, and the following report was submitted, debated, and adopted, viz.:

“The report of the committee appointed to take under consideration the slave rule, was taken up, and the amendment offered by the committee was taken under consideration, and after some debate the previous question was called for and carried. The main question on the amendment was then taken and carried. The report was then taken up as amended, and, after considerable investigation, the vote was taken on the final passage of the report, and carried; the report is therefore adopted as the rule on slavery, thus :

“Whereas, The General Conference of the Methodist Episcopal Church has given authority to each Annual Conference to form their own regulations relative to buying and selling slaves, it is the resolution of this Conference that the following regulations be adopted :

“If a local elder, deacon, or preacher, in our Church, shall purchase a slave or slaves, he shall lay his case before the Quarterly-meeting Conference of his circuit as soon as practicable, which Quarterly-meeting Conference shall say how long such slave or slaves shall serve as a remuneration to the purchaser; and on the decision of the Quar-

terly-meeting Conference, touching the time the slave or slaves shall serve, the purchaser shall, without delay, enter into a written obligation to the Quarterly-meeting Conference to emancipate such slave or slaves at the expiration of the term of servitude, if the law of the State will admit; and such obligation shall be entered on the Journals of the Quarterly-meeting Conference. But should the laws of the State continue rigidly to oppose the emancipation of slaves, so that their freedom, as above contemplated, should prove impracticable, during the term and at the end of the slave's or slaves' servitude, as determined by the Quarterly-meeting Conference, he, the said elder, deacon, or preacher, shall, at the end of the time of servitude, again lay his case before the Quarterly-meeting Conference, which Quarterly-meeting Conference shall determine it according to the then existing slave rule of the Annual Conference to which he belongs; and should the said elder, deacon, or preacher, be dissatisfied with the decision of the Quarterly-meeting Conference, he shall be allowed an appeal to the ensuing Annual Conference, provided he then signifies his intention of so appealing.

“2. If a private member in our society buy a slave or slaves, the preacher who has charge of the circuit shall summon a committee, of which he shall be President, of at least three disinter

ested male members from the class of which he or she is a member; and if a committee cannot be selected from the class to which the slave purchaser belongs, in such case the preacher may make up the committee from a neighboring class or classes, which committee shall determine the length of time such slave or slaves shall serve as a compensation to the purchaser, and immediately on the determination of the committee, touching the slave's or slaves' time of servitude, he or she, the purchaser, shall bind him or herself in a written obligation to the Church to have the emancipation of such slave or slaves, at the expiration of the given time, recorded as soon as practicable, if the laws of the States in which he or she live will admit of emancipation; and such obligation shall be filed among the papers of the Quarterly-meeting Conference of the circuit in which he or she lives. But should the law of the State in which the purchaser lives render it impracticable to emancipate said slave or slaves, during the time of servitude fixed by the committee for said slave or slaves, the preacher having charge of the circuit or station shall call a second committee at the end of the time of servitude, who shall determine the case according to the then existing slave rule of the Annual Conference to which he or she belongs; and if he or she feel him or herself aggrieved, he or she shall be allowed an appeal to the ensuing

Quarterly-meeting Conference of his or her circuit. In all cases relative either to preachers or private members, the colored or bond-children born of slaves purchased, after their purchase and during the time of their bondage, male and female, shall be free at the age of twenty-five, if the law admit of emancipation; and if not, the case of those born of purchased slaves in bondage to said elder, deacon, or preacher, shall be cognizable by the Quarterly-meeting Conference, and in the case of those born of purchased slaves in bondage to private members, shall be cognizable by a committee of the above-mentioned kind, which Quarterly-meeting Conference and committee shall decide in such cases as the then existing slave rule shall or may direct; provided, nevertheless, the above rules be not so construed as to oblige an elder, deacon, preacher, or private member to give security for the good behavior or maintenance of the slave or slaves emancipated, should the court require it. If an elder, deacon, preacher, or private member, among us, shall sell a slave or slaves into perpetual bondage, they shall thereby forfeit their membership in our Church. Therefore, in case an elder, deacon, or preacher sell a slave or slaves, he shall first submit the case to the Quarterly-meeting Conference of which he is a member, and said Quarterly-meeting Conference shall say for what term of years he shall sell his slave

or slaves, which term being fixed, the seller shall immediately record his, her, or their emancipation in the county court; and a private member selling a slave or slaves shall first acquaint the preacher having the charge of the circuit with his design, who shall summon a committee of the above - mentioned kind, of which he, the said preacher, shall be President. Said committee shall say for what term of years he, she, or they shall sell his, hers, or their slave or slaves, and the seller shall be required immediately to record the emancipation of such slave or slaves in the county court. An elder, deacon, preacher, or private member among us, refusing to comply with the above rules, shall be dealt with as in other cases of immorality, and expelled. Lastly,

“*Resolved*, That all rules and regulations heretofore made in the Tennessee Annual Conference be, and the same are hereby, repealed. The above rule shall be enforced from and after the first day of January, 1818.”

Such was the action of a body of intelligent ministers of the gospel—men legislating on a matter over which they had no control, and could have no control, unless they threw themselves in direct conflict with the laws and civil authorities of the State. This they evidently felt; hence the *proviso*, in every instance, which amounted to a positive prohibition; and hence all the legislation

accomplished, resulted in almost a solemn nothing, unless it was the enactment of "rules," or the constituting of "regulations," that only tended to embarrass the Church and produce discord among brethren. At this very Conference the Secretary was called to answer concerning slavery, and the following is the entry :

"The character of Hardy M. Cryer was taken into consideration. The last Conference required him to promise to endeavor immediately to emancipate his negroes, and make report to this Conference. He made his report that he had made endeavors, and could not succeed in the attempt, and the Conference voted that they were satisfied with his report. Brother Cryer also stated to the Conference, that he had, since the last Conference, bought a negro boy, and an inquiry was made whether the purchase of said boy was a violation of that article in our Discipline, page 184. The opinion of the Chair was that it was not a violation of that rule. His moral character passed in examination, and he was elected to the office of an elder."

Comment is not necessary. This case illustrates well the result of all "rules and regulations" on the question of slavery. When men or women determined to own slaves, it was easy to make it appear that it was according to the rules of justice or mercy to retain those in possession or to

purchase those whom they desired to constitute domestics in their families. The "regulations" adopted at this Conference form a curious chapter in Church legislation. The Bill is drawn up with all the due formalities of a most grave and important law, regulating the affairs of a State or nation, and yet with the incorporation of such conditions as made the whole plan a nullity. Slavery in the Church and in the nation is now dead, and Southern Christians, and Southern Methodists in particular, "accept the situation" with cheerfulness; but the faithful future historian of the Methodist Church will have occasion to record that the perpetual agitation of the "vexed question," in the Quarterly, Annual, and General Conferences of the Church, had a blighting influence upon Methodism in many of its aspects, and finally was the occasion of the disruption of the body, which has been regretted by thousands of pious ministers and members of the Church, both in the North and in the South.

The number admitted on trial at this Conference was very small—only five—namely: Thomas Stanley, George Taylor, James Witten, John Daver, and Jesse Green.

Thomas Stanley was appointed to Stone's River Circuit, his first year, and his second to Duck River, when his name disappears from the Minutes.

George Taylor received no appointment in Tennessee, but labored in the Kentucky portion of the Conference till the organization of the Kentucky Conference, when he fell into that interesting field, where he long lived and preached, a faithful and successful minister of Christ. He has gone to his reward.

James Witten traveled four years and located.

John Daver, or rather Dever, traveled the Christian, Lee, and Fountain Head Circuits, and was set off with the Kentucky Conference. His name will appear hereafter in connection with the Holston Conference.

The name of Jesse Green is precious to thousands. He traveled several years in the Tennessee Conference, mostly in the eastern division of the State and in South-western Virginia, when he was transferred to the Missouri Conference, where he was for many years a leading member of that body. He was a man of zeal, and faith, and power, and finally died in full expectation of a crown of righteousness. A writer in one of the Church journals thus speaks of Mr. Green :

“The writer, while yet very young, first met with the Rev. Jesse Green in the summer of 1842, within the bounds of the Shelbyville Circuit, Missouri Conference, he being at that time Presiding Elder of the District which included that charge. In the winter of 1844 he presided in the Quar-



terly Conference which licensed me to preach, and in the following September recommended me to the Missouri Annual Conference for admission on trial. In the autumn of 1845 I met him at the Conference held in Columbia. After this I saw him no more, as the next year the Missouri Conference was divided, and he became a member of the St. Louis Conference. Soon after—in the spring of 1847, I believe it was—he ‘ceased at once to work and live,’ falling at his post and in the heat of the battle against the powers of darkness.

“Brother Green, upon whom I have been wont to look very much in the light of a father in the gospel ministry, was a man of marked ability and more than medium character. As he enters the outskirts of the camp-ground, or ascends the pulpit and engages in his appointed and chosen work of preaching the gospel, or as he presides in the Quarterly Conference, or mingles cheerfully in the family circle, the vision of this good man seems to stand before me. He was small of stature, erect and manly in form and bearing, and looked like one ordained to lead and govern among the hosts of spiritual Israel. Such eyes as his I have scarcely ever looked into—their expressions of sympathy, ardor, purity, and love, when under the inspiring influence of his theme, were electrifying. He was a good preacher. His sermons often con-

tained the rare combination of the metaphysical and the emotional. He commanded the attention and challenged the intelligence of his congregations. 'He spake as one having authority' from God, and his appeals to sinners, to repent and be converted, were sometimes terrific. He was in theory, in spirit, and in practice, an itinerant Methodist preacher—a pioneer laborer and sufferer in the vineyard of the Master—one of that class of men to whom the present generation is greatly indebted. He was a man of *one work*, and delighted in the duties and privileges of his chosen vocation—traits very closely allied to success in any department, and especially so in regard to the ministry. He was specially kind and encouraging in his bearing toward young preachers, and his admonitions and counsels were often given in the well-selected language of the Divine Teacher. On parting with him, on one occasion, he said, 'Occupy till I come,' and the words sank into my heart. On another occasion, at the Conference referred to in 1845, when I had been sick and greatly discouraged, and suggested to him that I had better probably be discontinued, he replied: 'No, no, my brother. He that putteth his hand to the plow, and looketh back, is not fit for the kingdom of God.' The life of such a man is an invaluable legacy to his family and to the Church."

John McGee, John Bowman, Ivy Walke, Isaac

Quinn, John Dew, Hardy M. Cryer, Jabez Bowman, John Bloom, and Hugh McPhail, located.

Of Messrs. McGee, Bowman, and Cryer, note has already been taken.

Mr. Walke only traveled three years, and located. These three years he spent in Illinois, on the Goose Creek and Clinch Circuits.

Mr. Dew continued in the Conference only a short time.

Mr. Quinn only held connection with the Tennessee Conference for a brief space. He belonged to a preaching family, and was the brother of James Quinn, long a member of the Ohio Conference, of the Rev. Matthew H. Quinn, a local preacher, and for many years a citizen of Nashville.

Mr. McPhail traveled several years and finally located, and settled in Alabama. He was a useful preacher, but, like too many others, felt it necessary to retire for want of a sufficient support.

Jedediah McMinn and Robert Baker, from the Lebanon Circuit, local deacons, were elected to elder's orders, and Mr. McMinn was reädmited into the traveling connection.

William Vermillion, from the Clinch Circuit, and Joseph Pendleton, from the Holston Circuit, were also elected to elder's orders.

John Walker, William Fagg, and James Mitchell, from the Little River Circuit; Joseph Van-

pelt, from Nolichucky; David Jernigan and David R. Slatter, from Red River; John Roberts and Henry Davis, from Duck River; Thomas Biles and Wilson Hearn, from Lebanon; Hugh O'Neil and Banks M. Barrow, from Elk River; James Wright and John Baker, from Stone's River; Thomas Archer, from Holston; — Moore, from Carter's Valley; and Robert Williams, from Knox Circuit—local preachers—were elected to deacon's orders. A number of others from territory beyond the Tennessee line were elected, but only those who resided in the State are intended to be incorporated in these references.

Andrew Monroe was at this Conference admitted into full connection, and elected to deacon's orders. Mr. Monroe, except one year, never labored much within the limits of the State; he was generally assigned to work in Kentucky till he was transferred to Missouri, whither he went at an early day. He still lives (1871), loved and respected, because of his many virtues and his long life of useful toil and faithful services as a minister of the Lord Jesus Christ.

The name of Thomas D. Porter is found in the list of appointments this year. Mr. Porter was a native of Washington county, Virginia. He was admitted on trial in the Western Conference in the autumn of 1811, and appointed to Licking Circuit, Kentucky—then to the Lexington and

Cumberland Circuits. When the Conference was divided he fell into the Ohio portion, and was stationed on the Jefferson Circuit, including the city of Louisville; he was then returned to Lexington. The year following he is on the Salt River Circuit, in the Tennessee Conference; and then sent to Holston, his native country. From Holston he is sent, as Presiding Elder, to the Tennessee District, including all the territory south of the State line as far as the Butchehatchie and the Black Warrior, taking in Cahawba and Tuskalooza. This was a new District. The territory was wild and uncultivated, but still souls were there for whom Jesus died; and Mr. Porter, though having enjoyed the luxuries which Kentucky and Virginia afforded, in his day, willingly penetrated the forests of the South to bear the tidings of salvation to perishing souls. He continued on this District two years, when the Mississippi Conference was set off, taking all that portion of Mr. Porter's District south of the Tennessee River. His field, retaining the same name, now extended northward, reaching as far as Shelbyville and Pulaski. The year following, Mr. Porter was on the supernumerary list, and at the succeeding Conference he located, and, having married, settled in Williamson county, twenty miles south of Nashville. His fortune was ample, and his home was on a fertile farm in the midst of an enlightened and prosper-

ous people. Here he lived for several years, enjoying great popularity, and yet not without trials. In 1837 he visited Texas, having a purpose to remove to that new and fertile region, but he sickened of yellow fever and died at Matagorda, among strangers—but he fell asleep in Jesus. His last words were uttered in the language of the hymn:

“The world is all a fleeting show—  
There’s nothing true but heaven.”

Mr. Porter was a preacher of fine talents and great usefulness, and, as has been seen, filled many important stations during the twelve years he was in the active service. In person he was very agreeable, in manners refined, and in the social circle very pleasant. He left two daughters, who have brought up sons that are now ambassadors for Christ. The Rev. B. F. Weakley, M.D., and the Rev. A. P. McFerrin, have each a son in the Tennessee Conference. Wickliffe Weakley and John Porter McFerrin are in the regular line of succession. May they prove themselves worthy!

About this time the family of Mr. Finch Scruggs was brought into the Church. Mr. Scruggs was born in Powhatan county, Virginia, July 13, 1772. His wife, Nancy Thomas, was born in Cumberland county, Virginia, in November, 1773. They

were married in 1791. About the year 1804 they removed from Virginia to Tennessee, and settled where the city of Nashville now stands. Subsequently they removed and settled in Williamson county, about eight miles south-east of Franklin. In 1816 their oldest daughter, Mary S., was converted and joined the Methodist Church. At a still later period their son, Finch P., also professed faith in Christ and connected himself with the Church. In 1819 Mr. Scruggs and his wife, and her brother, Phineas Thomas, were converted under the ministry of the Revs. Miles Harper and Robert Paine. The mother of Mrs. Scruggs also became a member of the Church. Mr. Scruggs was, soon after his conversion, made a class-leader and a recording-steward, which two offices in the Church he filled, with only short intervals, caused by his removal from one charge to another, until the day of his death, a space of about forty-eight years. His house was always the home of the itinerant preachers, and his children enjoyed the society and pious instruction of such men as Thomas L. Douglass, Lewis Garrett, Robert Paine, Sterling C. and Hartwell H. Brown, and the venerable Philip Bruce. For many years his house was the preaching-place, until churches were built.

In 1822 Mr. Scruggs removed from Tennessee and settled in Lauderdale county, Alabama. There was no Methodist preaching in the neighborhood,

and one of the first acts of Mr. Scruggs, after pitching a tent in the forest for his family, was to go in search of a Methodist traveling preacher, and prevail on a neighbor who had a house already erected, to open it for preaching until he could build one. This man, who was not a professor of religion, subsequently joined the Methodist Church with his family, and has two sons, now worthy local preachers, living in the same neighborhood—the Revs. James and John Walston.

Mr. Scruggs removed from Lauderdale county, Alabama, to Tishamingo county, Mississippi, where he died in 1863, at the age of ninety-one years. His wife survived him five years, and died in April, 1868, at the house of her son, Dr. Albert M. Scruggs, in Yallabusha county, Mississippi.

They had eleven children—nine sons and two daughters—all of whom, except the youngest son who died in infancy, became members of the Methodist Church.

Mr. Scruggs was a diligent student of Wesleyan theology, and soon after his conversion obtained all the works of Wesley and Fletcher, and one well informed says: “I am satisfied that the early perusal of these works firmly settled the relation of his children to the Church of his choice, and now, although scattered, and many of them placed



under different influences, they all remain faithful to the Church of their father." Beside the reading of Methodist literature, another thing had much to do with attaching all the members of the family to the Methodist Church, and that was, almost constant intercourse with the traveling ministers of the Church. During the time Mr. Scruggs's house was the preaching-place of the "weary itinerant," and for years afterward it was also his resting-place. Douglass, Garrett, Harper, Paine, the two Browns, Harwell, Maddin, Boucher, McAlister, and a host of others, local and traveling, partook of his generous hospitality, and became the religious instructors and spiritual advisers of his children.

Soon after Mr. Scruggs and his wife joined the Church, a camp-ground and house of worship were constructed on the land of Mrs. Scruggs's mother, and known as Thomas's Camp-ground and Thomas's Chapel. Mr. Scruggs and family were weekly attendants of the one and yearly campers at the other. Soon after their removal to Alabama, they became yearly campers at the well-known Faris Camp-ground, on the Cypress Circuit, in Lauderdale county. The vestige of that honored place was destroyed by the Federal soldiers during the last war. "Mainly through Mr. Scruggs's instrumentality, aided by a few generous souls, the old Zion Church of the same circuit was built, which

was honored by the ministry of Boucher, Smith, the McFerrins, and many other honored names of Methodism." \*

God called four out of the eight sons, who attained manhood, to the ministry, all of whom are now living; and the fond parents had the satisfaction of hearing all preach in the house which they had been instrumental in building.

"Finch P. was licensed and admitted into the Tennessee Conference, I believe, in 1820, and is now living at Decatur, Alabama. Allen F. and Phineas T. were admitted on trial in the same Conference, about 1826—the former, now a local minister, living in Johnson county, Missouri; the latter—not exercising the function of a minister—living near Memphis, Tennessee, engaged in the practice of law. Anthony T. was licensed to preach, and recommended to the Tennessee Annual Conference by the Quarterly Conference of the Cypress Circuit, which was presided over by the sainted James McFerrin, in August, 1833."

For the foregoing facts the author is indebted to the Rev. A. T. Scruggs, M.D., of St. Louis, Missouri. He, however, himself well knew the family, and has enjoyed the privilege of hearing all the gifted brothers preach the gospel of Christ. The Rev. Finch P. Scruggs was his first colleague

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\* Dr. Scruggs.

when he undertook the responsible work of preaching Christ.

There was very little change in the number of members this year; very slight progress, indeed, seems to have been made; yet, from what followed, it seems as though God was preparing the ground for an abundant harvest. As in nature, so it may be in grace: those years which seem to be the least productive, turn out, in the end, to have been seasons of preparation, when the earth was recuperating and acquiring strength by which she would yield a full harvest and gladden the heart of the diligent husbandman. So in grace, the ministers of Christ break up the fallow-ground, plow the soil, sow the seed, and cultivate with care, and often with tears, and witness but little fruit; yet, after all, God sends the rain—the seed springs up, the corn grows, the fields whiten unto harvest, and perhaps another hand gathers a the fruitage. So it is, one sows and another reaps; yet the people are fed and God's name is praised.

The stations of the preachers were as follows:

NASHVILLE DISTRICT.—Thomas L. Douglass, P. E.; Nashville, Miles Harper; Stone's River, Thomas Stanley; Lebanon, Moses Ashworth; Caney Fork, Jedediah McMinn; Elk River, Joshua Boucher; Flint River, Ebenezer Hearn; Richland, John Seaton; Duck River, ———.

CUMBERLAND DISTRICT.—Charles Holliday, P. E.; Fountain Head, William McMahon, William Stribling; Goose Creek, George McNelly; Roaring River, Clinton Tucker; Wayne, Timothy Carpenter; Somerset, ———; Green River, John Hutchinson; Barren, George Taylor.

GREEN RIVER DISTRICT.—James Axley, P. E.; Christian, Benjamin Malone, John Dever; Livingston, John Johnson; Henderson, Benjamin Peoples; Hartford, Nace Overall; Breckinridge, I. G. Leach; Dixon, John Craig; Dover, John Smith; Red River, Peter Cartwright.

HOLSTON DISTRICT.—Jesse Cunnyingham, P. E.; Abingdon, George Ekin; Clinch, Edward Ashley; Carter's Valley, William S. Manson; Holston, Thomas D. Porter; Lee, James Witten; Tazewell, James Porter; Ashe, Jesse Green.

FRENCH BROAD DISTRICT.—John Henninger, P. E.; Nolichucky, Nathan Barnes; Little River, Nicholas Norwood; Knoxville, Josiah Daughtry; Powell's Valley, Benjamin Edge; Tennessee Valley, Thomas Stringfield.

With the interesting Appendix following, the second volume of the "History of Methodism in Tennessee" closes. The author expected that in this volume he would have reached the year 1820; but important and interesting matter so accumulated on his hands, that he found it impossible to come farther down than the year 1818. Should

his life be spared, he trusts in the course of a few months he will be able to complete his task by adding a third volume. Nothing, surely, could have prompted him to the effort of collecting materials, and the toil of preparing them for publication, amidst a multitude of pressing cares and ministerial duties, but the love he bears for the Church of his youth and of his riper years. In reviewing the past, every warm Methodist heart will glow with gratitude to God for his care over the Church, and for the signal success with which he has crowned the efforts of his servants. Whatever of failure may have marked the Methodist Church in other portions of the civilized or heathen world, surely there has been no failure in Tennessee, when compared with other Churches. The Methodists are a power in Tennessee that is felt and respected in all portions of the State. How solemn the responsibility, and how fearful the account!

Should the Methodists prove faithless and unworthy the trust committed to them, the Lord will give the honor to others. Let the Methodist Church in Tennessee foster her children, sustain her ministry, and look well to the training of the rising generation, walking by the same rule, and minding the same things, as those which marked her past history, and, instead of declining, she will 'wax stronger and stronger, and "to farther conquests go."

# APPENDIX.

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## RECOLLECTIONS OF METHODISM IN EAST TENNESSEE.

COOSA, ALABAMA, April, 1869.

I PROPOSE to write out in a more concise manner than in the hasty letter of last January, to Dr. McFerrin, my recollections of Methodism in East Tennessee. They may assist some, especially when compared with other accounts received from that quarter, in making up the history of the Church at a very important period of her struggles and conquests.

The only circuit in East Tennessee for many years was Greene, and it was not until about 1810 or 1811 that much was done by the Methodist ministers south of the French Broad. It is likely that Ebenezer, in Greene county, was one of the first societies formed. Here the Conference held several sessions at an early day; and such a society, existing so long, must have much historic interest. There was, at an early day, a society at Vanpelt's, or in the Vanpelt neighborhood, on the north side of Nolichucky and in the western part of Greene. The section of country has been long known as Carter's Station. In Redford's History, Vol. I., is a letter from Bishop Asbury to the Rev. John Page, which seems to have been written at Vanpelt's. In connection with this Church was a camp-ground, known at my ear-

liest recollection (1813), as Center, and at this place my father camped about the time of his conversion. This place was an important center of Methodism, and sent out a powerful influence on all the surrounding country. Here lived the Vanpelts, Whittenburgers, Landrums, Seviars, etc.

There was also a camp-ground known as Stone Dam, nine miles above Greeneville, on the north side of Nolichucky, directly opposite and distant from Ebenezer about three miles. This was in a strong Methodist section, and was kept up for a great many years. It was forty miles from my father's, and yet he carried his family there in a wagon, and pitched his tent, in the earlier days of his connection with the Church.

Another of the early strong points of Methodism was the "County-line Church," on the road from Russellville to Rocky Spring, and on the line between Grainger and Hawkins counties. This is the Church where the Stubblefield family had membership—a family-name connected with the early trials and conquests of the Church. Here, too, was a camp-ground, known as "County-line," and to the meetings held here the people flocked in wagons, with tents, from the south side of French Broad, where many of them were converted. I was left, when quite small, at a neighbor's house, while my father's family and the connection repaired to this place. In the great revival which took place in 1810, 1811, and 1812, this place and "Center" were the scenes of a great work, and dispensed a powerful influence in establishing the Church in the country south of the French Broad River. The society known as O'Haver's was organized at an early day. The church-house there was the first built in Cocke county. It stood beside the road leading from Newport to Greeneville, about nine miles from the former place, and was of hewn logs. No doubt this house was built upon land given by Mr. O'Haver, as it was near his dwelling. It must have been erected about the commencement of the

present century, for I have heard old Methodists say they heard John A. Granade preach there, and he traveled the Greene Circuit in 1802. Here the O'Havers, Easterleys, Harneds, Swaggertys, Reeves, and many others had membership. It was an important point and outpost for many years, until, by emigrations and the formation of other societies, it fell into decay, and was left, with the large graveyard attached, as a monument of the early labors of the servants of Christ, of many happy meetings and mournful interments. The laymen of this Church were, many of them, men of much moral worth. Old Mr. O'Haver was worthy of the name the Church bore. He emigrated to the West. Jacob Easterley was truly a patriarchal man in his character and bearing. He gave two sons to the ministry of the Church. Isaac, his eldest, joined the Conference in about 1820 to 1822, and became a strong, useful preacher. He married a Miss Mitchell, in Sequatchie Valley, where he ultimately located. Christopher, the second son, went into the traveling connection a few years later. He was, like his brother, deeply pious, and became a useful and good preacher. After traveling a few years he married, in Virginia, and located.

Samuel Harned was an intelligent, well-read layman, from New Jersey. He went as a guard to Bishop Asbury in one of his journeys through the wilderness. I have, when a boy, listened to his recital of many of the incidents, one of which was as follows:

During one of the days when they were passing through the Indian country, there was an alarm, but it turned out to be false; still, for a time, there were apprehensions of danger. After it was over, one of the preachers, addressing Bishop Asbury, asked him if he did not feel for his faith when he thought the Indians were upon them. The Bishop replied: "I felt for my gun."

Harrison's Meeting-house, as it was called, was another



important point on the old Greene Circuit. This was on the south side of the Nolichucky, and ten miles west of Ebenezer. This was a large, influential Church. Here were Stephen Brooks, George Wells, the Harrisons, Balls, and many others. Stephen Brooks had traveled extensively, but in my day was local; and for ability in all the constituents of a Methodist minister—for profound theological reading and extensive attainments—he stood at the head of the list of ministers in all that country. At all the camp-meetings, his age and character gave him the popular hour, and he seldom failed of success; for with his sound and clear arguments there was coupled a fervid zeal and earnest pathos that secured his congregation in a wonderful manner. Regarded as truly a father in our Israel, deeply pious and consistent in his walk, he exerted a good influence in all the country, where he was extensively known.

George Wells was his faithful companion in labor. He was a brother of Joshua Wells, for a long time connected with the Baltimore Conference. When I knew him, from 1822 to 1830, he was a venerable man. In size he was below ordinary; his face was small but well formed, with a keen eye beaming with intelligence and activity—rather restless. He wore his auburn-gray hair long, and parted in the middle, and it hung upon his shoulders. His style of preaching was practical—some eccentricities intermixed, but withal fervent and forcible. Of him it may truly be said that he “cried aloud, smote with his hands, and stamped with the feet,” and fearlessly exposed the sins of the people. He was held in high estimation in all that country—indeed, he was venerated for his age and Christian and ministerial character.

At one of the camp-meetings at Clear Creek, Cocke county, James Axley presided, as it was a quarterly-meeting occasion. The meeting commenced on Thursday, and that evening the Presiding Elder announced an absolute fast next

day—no cooking or eating. Late in the morning, George Wells came to my father's camp and called authoritatively for something to eat. He was told that Axley had prohibited any cooking or eating on the camp-ground that day—that it was fast-day. Wells said he did not care if it was fast-day. Said he, "I fasted at home, and came here, not to fast, but to eat, and labor for good. Give me something to eat." It is needless to add that he got what he wanted. He was a man of much prayer, and approached the mercy-seat with humble boldness, presenting oftentimes a picture of man humbled in the dust, in audience with the Deity; but in his condition (inclined, if not subject, to spells of asthma), he could not venture into the altar to labor, and pray, and instruct the crowds of mourners that filled the altar, and on such occasions he would retire to the silent grove, and, prostrating himself upon the ground, wrestle with God in prayer for the conversion of souls and the increased power and influence of the Spirit upon the Church and people. There are, doubtless, others who knew him longer than I did, and especially in his latter days, and I hope you have received from such full accounts of Stephen Brooks and George Wells. Forty-five and fifty years ago they were justly regarded as "pillars" in the Church of Christ. The sincerity and beauty of their characters were untarnished by even a breath of suspicion, so far as I ever knew. I shall never forget with what awe and reverence these two men inspired me when a boy. I regarded them as patriarchs, truly—as priests of the temple, who had entered the very holy of holies; would sit around and listen to them and my father talk, receiving impressions that have never left me.

The great revival which commenced in 1810 had gone forward with wonderful and varied success. A large society had been established, and a meeting-house built, south of the Nolichucky and not far above the mouth of that

river, called Moore's Meeting-house. At my earliest recollection it comprised a large and respectable membership—Colonel Baldwin Harle, with his wife and several of his children; Jesse Moore (who lived near the church), known generally as "Uncle Jesse," and his family; Herndon Lee, and his family; George, Isaac, and Robert Rodgers, and their families; beside many others, making it one of the strongest Churches in that section of the country. When I left there, in 1832, it was a preaching-place.

In the meantime Methodism crossed the French Broad, into a region for a long time held as frontier ground, inhabited by Indians and adventurous white people. A society was formed, and church-house built, upon the road leading from Newport to Dandridge, in the "Turnley Settlement," Jefferson county, called Pine Chapel. This must have been in 1811 or 1812. Here was George Turnley, who for a long time headed the society, with his family—worthy representatives of Methodism. His house was the resting-place of the preachers for many years. His son, William H. Turnley, became a preacher, and went to the South-west. Several of his sons became members of the Church. His daughter Elizabeth, known in those days as "Betsey," was noted for her devotion to all the interests of the Church, and the entertainment of quarterly and camp-meetings. I well remember the high estimation in which she was held fifty years ago for her deep piety and active devotion to the cause of the Church. Here, too, with their families, were the Sicklitters, Gigers, Gregorys, Dentons, Cowans, McAndrews, etc. The Pine Chapel Church and Society was for many years an outpost of Methodism south of French Broad, and from this point was dispensed an influence which was seen in after years in the establishment of societies, South, and a camp-ground, as will be seen hereafter.

In the year 1814 a society which had been formed for a year or two in the neighborhood, united in erecting a Meth-

odist church-house near my father's, about one mile west of Newport, between the rivers French Broad and Pigeon, on land given for that purpose by Abel Gilliland. This Church was called Zion. It was framed, and the first meeting-house built in that style in all that country. My father, William Garrett, then a layman in the Church, owned a saw-mill, prepared the lumber, and superintended the erection of the building. This society consisted principally of William Garrett and his wife Betsey Chelly, Colonel Thomas Gray, his wife Elizabeth and two daughters (Sally and Zilpha), Wesley Harrison and wife, Lewis Anderson and wife, Richard Ellis and his wife and daughters, James Gilliland and wife, and Abel Gilliland and wife. It was a strong society in the personal and Christian character of its members; and as, a few years after, I became a member of it, and from boyhood came under its influence, I wish to say something of its members, and of their characters, as illustrating the Methodists of that day.

Lewis Anderson was a local preacher; was originally from Virginia; lived first, for a while, in Jonesboro, and then removed to Newport about 1812, where he established a saddle and harness business, and remained a citizen of the place ten years. Here he dispensed his labors as a local preacher with ability, faithfulness, and acceptability. He was the first man I remember ever to have heard preach; and now I recollect the text, his appearance, and manner, though fifty-four years have passed. In person he was rather below the ordinary height, somewhat bulky, blue eyes, hair rather light, with a benign, pleasant countenance, that made a good impression upon all with whom he came in contact. His manner in the pulpit was quiet, his style easy, argumentative, and at times very forcible. Crowds attended upon his ministry, and the amount of good that he was the instrument, in the hands of God, of doing, can never be estimated in this life. He was much respected—

indeed, in those days, the young people would have nobody else to marry them. He has, no doubt, long since gone up to his reward, where he has abundant seals to his ministry, and has met my honored father, with whom he has renewed the closest friendships of earth.

James Gilliland was leader of this society at Zion. His wife was sister of James Axley, and an excellent woman. He was a deeply pious man, and possessed some eccentricities of character, but they proceeded from his deep religious convictions and experience, of which he possessed a large share. Religion was uppermost in all his thoughts, and gave cast to his character in his intercourse with men. While he was not morose or taciturn, but full of life and quite communicative, he was cautious to avoid lightness and trifling, and upon all occasions, as far as possible, produce an impression for good. Upon an occasion, once, I met him at the house of Colonel (now General) S., just after he (Gilliland) had returned from a trip to the Osage country. S. was young and somewhat wild—at least, irreligious. G. had known him from boyhood, and thought much of him. In the course of conversation S. asked him, “Mr. Gilliland, did you see many wild horses on the prairies?” Gilliland replied, pleasantly, but with serious feeling, “Yes, S., I saw a great many; and they were running over the prairies wild, and heedless, and reckless, as you sinners are going to hell.” There was a pause, after which conversation was resumed upon other subjects. Twenty-five years after, I was in company with General S.—who had in the mean time embraced religion—and in conversation alluded to that occasion, asking him if he remembered it. He said he had never forgotten it, for it made a powerful impression on his mind at the time, and who knows but it had an agency in bringing him to Christ? His rule was, when he went to camp-meeting, to accept the first invitation, put his hat away securely in the tent, and there it stayed

until he was going to leave. In the altar his labors were abundant, and he seldom left as long as there was one seeker after religion. His own religious enjoyments, and expressions of his feelings, were sometimes sublime—calculated to awe the hardest heart; and yet he never forgot, in his greatest transports of religious feeling, that there were sinners who must be saved; and all such who came within his range were the objects of his tenderest solicitude. How, at such times, would the bowels of his compassion yearn over the sinner, and with what feeling—yea, sublimity that was awful—would he break forth in almost heart-broken pleadings for the object of his solicitude and prayers! But it was in the class-room, in direct sympathy and communion with his brethren, that his enjoyments would become preëminent. There he would magnify the goodness and grace of our Lord Jesus Christ, in expressions, sometimes unique, but pointed and forcible because coming from the depths of his heart. It was a favorite expression of his, when his soul was filled to overflowing of the love of God—"Brethren, we are not half done with our religion yet!" But time would fail me to tell of incidents in his Christian history that came to my knowledge in an intercourse of fifteen years. I have sat for hours and drunk from the rich fountain of his experience lessons that have been of great service to me in my journey. He was never satisfied, after seeing the Osage country, until he removed thither, and in a few years died, in faith—realizing, no doubt, in his last moments, the truth of his favorite expression, "Not half done with my religion yet."

Abel Gilliland, his brother, was a remarkable man. Desperately wicked to mature years, he was powerfully convicted and converted, and entered the lists for his Master with his armor on, and with ardor and impulse which knew little abatement for twelve years, when the wheels of life stood still. I have heard my father say (they were near

neighbors and bosom friends) that he had been walking with Abel Gilliland in the forest, and came to a large oak shivered by lightning. Gilliland would shout and exult in much feeling, exclaiming, "See what my Master can do!" He was similarly affected on beholding the sun rise, bright and beautiful. Religion was his theme, without austerity; for he was full of life, cheerful, and social. In 1821 he removed to Alabama, and located on Wolf Creek, in St. Clair county, and although more than forty years have gone since he died, there are few Methodists in all that country who have not seen or heard of him—so decidedly did he make his impress upon the public mind. When he settled in Alabama there was no circuit-preaching nearer than twenty-five miles; but he set to work, sometimes preaching, sometimes exhorting, and in a short time got a sufficient number that agreed to join the Church to get circuit-preaching, as had been promised. He then met the Rev. Mr. Drake, of the Mississippi Conference, then at the nearest appointment, and conducted him to his house, where he proposed organizing a society and establishing circuit-preaching. The people came out, and the preacher preached, after which the door was opened for the reception of members; but Gilliland was disappointed that some who had promised to join did not come forward, though present. He asked the preacher to give another chance; and this time he went to the persons, got them all together and conducted them up, saying, as he presented them to Mr. Drake, the preacher, "You will have to take them as the tanner takes his hides—horns, hoofs, and all together." Having now identity with the Church in Alabama, he went to work—preaching, exhorting, and holding prayer-meetings, going to camp-meetings, and in every way that he could serving the cause of his Master; and if his early life had been rebellious in the sight of Heaven, after his conversion he left no opportunity unimproved to do good, and if possible make amends for misspent time and

influences. He was overwhelmed with a sense of gratitude to God in Christ at suffering him to live so long in sin; and then the riches in Christ Jesus, displayed in his conviction and conversion, and the change in his feelings and prospects, gave him unbounded views of the riches of grace; and his faith, active and strong, took hold of the promises. He seldom faltered in a firm, decided trust in God. Once, after he removed to Alabama, he was loading his wagon for camp-meeting, and encountered some annoyances and disappointments (for want of system in temporal matters, no doubt), when, just as he was starting his wagon, a person passed on and told him the stock was about breaking into his field on the other end of the road. Gilliland replied, "I can't stop now; I'm bound to go to camp-meeting, and have left my place in the care of the Lord;" so he started, but had not gone a great way before a good neighbor overtook him, also going to camp-meeting. Said he, "Brother Gilliland, in passing your field I saw the stock had got in; so, supposing you had gone to meeting, I put them out and secured the fence, so that they can't get in again." Gilliland was overwhelmed with a sense of the providence and care of God, and shouted, saying, "I knew the Lord would take care of my place till I got back from meeting!" He died in 1826, in the fullest triumphs of faith.

The last time that Bishop Roberts was at my father's house he related the following anecdote touching Abel Gilliland and himself. A year or two after Gilliland removed to Alabama, Bishop Roberts must needs pass from the session of the Mississippi Conference (1823, I think), through the Cherokee Nation, to East Tennessee, and Abel Gilliland, knowing the best route, undertook to accompany him through. The Bishop knew his companion was a Methodist, without, however, knowing his eccentricities, or rather impulsiveness. One day they were traveling along Will's Valley, threading a narrow bridle-way in a drear forest.



The Bishop was ahead some twenty or thirty yards, and happened at the moment to be impressed with the loneliness of the path. He heard Gilliland scream at the top of his voice, and supposing he had been assaulted, turned his horse as rapidly as possible and rode back. Gilliland continued, with his hand to the side of his head. As soon as the Bishop got near enough he inquired earnestly, "Brother Gilliland, *what is the matter?*" Gilliland replied, at the top of his voice, "My soul is happy, Bishop!" and he continued for some time to give loud expressions to his feelings. The Bishop was taken aback; for the alarm at such a time, and in the state of his feelings, rather disconcerted him, as his thoughts were at the time of Indians and danger.

Colonel Thomas Gray, another layman in this society, was a prominent lawyer in his day. He came from North Carolina, and was appointed by President Washington United States Attorney for the Eastern District of Tennessee. He was a wicked, profane man until, at the age of seventy, he was powerfully convicted and converted in 1812, with his wife and two daughters—who all were active, intelligent, efficient members of the Church, exerting a fine influence for good.

Wesley Harrison, another layman, emigrated to Ohio in 1817, under the influence of the anti-slavery feeling which began to spread about this time. Indeed, there was a large emigration of Methodists from East Tennessee to the Northwest in these years, and until 1822, on account of slavery. James Axley traveled and preached in that section extensively, and took decided ground against slaveholders having any thing to do in managing the affairs of the Church—and especially preaching. Much irritation of feeling was produced, and what with the emigration of a great many to "a free State," in the style of those days, and the unfriendly administration of discipline upon the slavery clause, the Church came to a stand-still, and was in a measure para-

lyzed and powerless for good. As a means of averting greater evils, and saving the Church if possible, Colonization and Emancipation Societies were formed, and it was believed by many that such organizations did a great deal to prevent a serious rupture in the Church till the storm passed over. The anti-slavery feeling culminated in 1820 (and was strengthened, doubtless, by the agitation of the question in Congress, in connection with the admission of Missouri), under the administration of James Axley as Presiding Elder, and Enoch Moore, preacher in charge. So far did they go in proscription that a man who owned slaves was not allowed even to lead a public prayer-meeting; and thus many good men, who were in a condition to be useful, were held back from exercising their gifts until this *régime* passed away.

In 1820 a camp-ground was established on Clear Creek, in Cocke county, about five miles from Newport. The principal tenters were Jacob Easterley, Jacob Faubion, William Garrett, Thomas Gray, Samuel Harned, James Gilliland, Abel Gilliland, Henry Potter, Jesse Reeve, Moses Faubion, James Holland, John Holland, Reuben Allen, Baldwin Harle, George Parrott, Thomas Fowler. There were others, but their names have passed from me.

This camp-ground continued for many years, the center of a powerful influence for good, until it was abandoned for one a few miles up the same creek, in the immediate vicinity of Parrottsville.

In September, 1820, the first camp-meeting was held at Clear Creek. As the administrative officials had little to do in erecting it, the Elder did not attend, and but few preachers. The meeting passed with a good deal of interest, and exerted a most happy influence in uniting the energies and giving strength to the representative men of the Church.

The Rev. John Haynie, a local preacher, a merchant,

then residing in Knoxville, attended this meeting, and was the principal preacher, occupying the pulpit every day at eleven o'clock during the meeting, and there is no doubt his ministration and personal influence did much to unite and strengthen the energies of the Church in all that section. A vast concourse of people attended, and the order was good. John Haynie was a well-informed, clear-headed, practical preacher. His pulpit efforts were seldom what is usually called "failure." He was a sound, well-informed theologian, had been privileged with much general reading and intercourse with men and things, which, aided by a gifted mind, and sanctified by a deep and fervent piety, made him an able and effective minister. His person was tall and spare, with eyes and hair black; his manner easy and graceful without affectation, his style fluent, his voice clear and musical, and strong enough to be heard to the outskirts of the vast congregation that listened to him. His preaching produced a profound impression, and exerted an influence for good that was seen long afterward. Doubtless you will receive from some other, better qualified than I, a full-length portrait of this Christian minister and gentleman. From Knoxville he removed to Tuscumbia, Alabama, and from thence to Texas, where his name is intimately connected with the Church in all her struggles. He was permitted to live to a very advanced age, and died only a few years ago, respected and revered as "Father Haynie."

In the same year, 1820, the Sulphur Spring Camp-ground was established, a few miles south of Morristown, in Jefferson county, and has had a long existence as an encampment for worship. Most of the old settlers have passed away, but their descendants have kept up the meetings there of late years.

This point was accessible to a large portion of country, and attracted the attention of persons from a distance, which gave it a larger patronage than any other camp-ground in

all that country. The shelter for preaching was large, with wings all around, to be lowered at night, or in rainy weather, and hoisted in the day—all covered with shingles. The space for preaching was conveniently large, and surrounded by two rows of tents, mostly framed, and some two stories. Besides these stationary tents, or houses, there were scores of cloth tents scattered around outside. As might be expected, the assemblage of people was very great. To accommodate and reach them profitably, three or four sermons were preached at eleven o'clock Sunday, at different places. For near a period of ten years did this camp-ground hold such a position and patronage. The ablest ministers were brought together here, and dispensed the word of life, in the doctrines of our Church, with much success and profit. The good order observed on such occasions was remarkable.

In 1822 the Nolichucky Circuit was served by George Ekin, preacher in charge, and Absalom Harris, assistant. The bad influence of the slavery feeling was then well-nigh past, and Mr. Ekin, by his skill and prudence in the administration of discipline, and earnest, faithful preaching, and active, kind pastoral intercourse, was successful in putting it to rest, and bringing the Church fully up to the line of active Christian duty. The Nolichucky Circuit at that time included the southern part of Greene, most of Jefferson, Cocke, and Sevier counties. Revival influences were manifested in the early part of the year. The attendance upon the Church-meetings—preaching, class, and prayer—was good; the preachers were always in place, ready to lead on in the exercises; and the year turned out to be one of great power and prosperity—greater, perhaps, than had been for ten years. Camp-grounds and meetings were added to, and our beloved Zion truly went forth in her aggressive strength, enlarging the border of her influences, and capturing strong positions before held by the enemy.

The camp-meeting for that year, at Clear Creek, was held

in September, George Ekin in charge, assisted by A. Harris, and a corps of local preachers. On Thursday night Ekin preached from the text, "Lord, let it alone this year," etc. If the text was appropriate, so was the sermon, and at that first altar exercise there was a foreshadowing of what followed. God manifested himself through his Spirit in a powerful manner in the conviction and conversion of souls. The Church was powerful in her strength. Indeed, looking back over a period of forty-seven years to these times, and the exhibitions of Christian character of the men of the Church, one may well say, "There were giants in those days." The result of this meeting was *two hundred and thirty* conversions and accessions to the Church. The exercises closed Tuesday forenoon, with a sermon by Mr. Ekin to the young converts, who were collected in and around the altar, from the text, "Then were the disciples glad when they saw the Lord." There was a fitness in this text and the sermon.

This camp-meeting was, to me, the most interesting of my life—hallowed in my recollections, because there I sought and found the "pearl of great price," and at the age of fourteen joined the Church of God, which, as a kind mother, has nursed, and kept, and brought me on through many weary years of life's warfare, now near half a century, until, standing in her blessed courts, I can begin to see, as it were, the domes and spires of the eternal city. But I am digressing; pardon, and draw the pen across it; the fresh springs of early love are breaking out anew as I traverse this ground, hallowed by so many recollections.

Every part of the circuit participated in this outpouring. The camp-meetings at Sulphur Spring and Stone Dam (in Greene), were a great success for the Church. The old societies, many of them, "swarmed," and new ones were organized, and churches built for some, though many had their meetings at private houses. Indeed, it was a common

thing in those days to preach and have class and prayer-meetings at private houses, and this was generally the pioneer movement to the building of a church-house.

It was in this or the next year that camp-grounds were established at Pine Chapel, in Jefferson, and Middle Creek, in Sevier counties, which became important centers of influence to a large section of country. About this time, also, a large encampment was erected in Blount county, south of French Broad (or Holston), and east of Little Tennessee, called Middle Settlements. This was too far off for me to know much of it, at my age. It was noted for the strength and influence of its membership, and here the "Local Preacher's Conferences," as they were called, generally met. In this section lived "Father Saffold," as he was called—a man of great faith and religious experience. You will, no doubt, have a correct account of him.

Methodism had now (1822) become fully established and strongly intrenched at several points south of the French Broad and Holston. For years her operations were confined to the other side by the hostile character of the Indians and the dangers in the field; but these had given way, and in the strength of their Master our hosts crossed over, with singing and rejoicing, to plant the banner of the cross, not only along the settlements of these rivers, but up the valleys and into the coves and hollows—even up to the Smoky and Chilhowe Mountains.

The revival of 1822, while it brought a large accession of members—soundly and powerfully converted—brought, also, a large corps of exhorters and local preachers, who engaged in their work with spirit and energy. I have no means of telling the increase this year (1822), upon the circuit, but it must have been large.

George Ekin, who was in charge of this circuit, was now in the very prime of his ministerial vigor. Some other pen will doubtless present a correct portrait of this excel-

lent man, and do justice to his extensive labors, dispensed in a long life of active service. Certainly no history of Methodism in Tennessee will be complete without it. My direct acquaintance with him was when a youth, and too young to occupy a relation that would enable me to delineate his character fully. No doubt there are many—well able, with full information—who will do justice to his precious memory. It is my place and purpose, rather, to gather up, and furnish details, and incidents, and accounts of men and things that will be overlooked by all others, or may not be known to any now living, so that you may be able to cull something of interest.

Absalom Harris, the assistant preacher to George Ekin, in 1822, was a young man, received on trial at the Conference of 1821. He was from North Carolina, originally; went out West a thoughtless young man, and was convicted and converted. He immediately went into the ministry, under the influence of a strong conviction of duty and a burning zeal for the salvation of souls. Under the prudent leadership of George Ekin he was a powerful auxiliary. Without a proper understanding of nice theological distinctions (having but a short time before embraced religion), and with little time to adopt any regular study, he engaged in the work with an earnest, burning desire to see souls saved, and without resorting to the tactics of the skillful general, in marches, countermarches, and feints, he charged, sword in hand, upon the ranks of the enemy. There was no time, in his estimation, for much circumlocution, when precious souls were going to hell. He was deeply pious, humble, and of much prayer and religious conversation; with a strong physical frame capable of much endurance, a strong voice, clear, ample delivery, untiring in his efforts and purposes to make full proof of his ministry, he might truly be called one of the “sons of thunder” of those days. He passed through the labors and religious ex-

citements of the year "as a strong man armed" in the thickest of the fight. With a full share of physical, coupled with abundance of moral courage, all controlled by a sense of propriety, he exposed and denounced the sins of the day without fear, or great particularity about the words used, and presented the saving power of divine grace, as exhibited particularly in his case, in appeals powerful and almost irresistible. Before the close of the year his horse died, and, without missing an appointment, he went on, afoot, doing his work faithfully until Conference, which was near at hand, and met that year at Ebenezer, in the bounds of the circuit, at which he was discontinued at his own request, and returned to his father's in North Carolina. I never heard of him in the itinerant ranks again, but for many years heard of him as a local preacher, I think in Georgia.

In 1823, George Ekin was continued as preacher in charge, with John Rice and David B. Cummings as assistants. The ground taken in 1822 was held, and the influence of the Church enlarged, of which I will now speak.

A new society was organized and church built, called Good Hope, north of French-Broad, about five miles from Newport, on the old Warm Spring road. Jacob Faubion, a local preacher of great piety and usefulness, led in the work, assisted by his brother, Moses Faubion, Wiley Winfry, George Parrott, and others, who, with their families, and many others, constituted a large Church. Good Hope held for many years an important and influential position in the monuments of the Church, but after many years it declined under the same influence—not to say disease—which has broken up so many of the Churches in that part of the State—I mean *emigration*. The isolated position of East Tennessee, until a few years back, induced hundreds and thousands of the early Methodists to emigrate to the West and North-west, carrying with them the recollections of events in the progress of the Church that would add inter-



est to its history if preserved, but are now lost. Jacob Faubion was a local preacher of much zeal and moral worth. His labors accomplished much of good for souls, and the Church, in all the section of country between the Nolichucky and French Broad Rivers. In 1831 or 1832 he emigrated to Missouri, since which time I have heard little of him. I notice in the list of appointments of preachers, in one of the Conferences in Missouri, the name Faubion—no doubt a descendant of his.

In the same period of time a society was established on French Broad in the "Holland" neighborhood. Among the members were John Holland, Sr., his sons, James, William, and Hugh; Reuben Allen, and his wife, and several of his children. W. P. Harris (a brother of Absalom Harris) was also a member here. I suppose this society still exists, but cannot say certainly. A society was also organized on Oven Creek, called the Oven Creek Church. This drew largely on the old O'Haver Church—as Good Hope had done—and it pretty much ceased after this to have a name and place in the list of appointments. The Oven Creek Church contained, among others, Jacob Easterley and his family, Samuel Harned and family, John Fanshaw and family, and others. Although the original members have pretty much passed away, I understand the society is still kept up, and Methodism still has a place here. A society about this time—1823—was established in the Dutch Bottom, at the house of Abraham Booker—who was leader, and afterward a local preacher. No church-house was built there, and after a few years Mr. Booker and his family and connection—who made up the larger proportion of the society—removed away.

About the same time a society was organized at the house of Samuel Broyles, on Cosby's Creek, fifteen miles above Newport, by my father, the Rev. William Garrett. Mr. Broyles, and his family, and some others, constituted the

Church here. Also one at the house of William Kelley, Esq., seven miles above Newport, on the west side of Big Pigeon. Here was a small society and preaching-place for many years.

My father also had a regular appointment, for years, at the house of Major James Allen, on English's Creek. Major Allen was not a member, but his wife was a Christian, and for her sake, partly, the appointment was made. No society was organized here, though my father kept a regular appointment there for years.

At the house of Major James Ellis—who lived six miles from Newport, on the Dandridge road, at present known as Wilsonville—was another society and preaching-place, for years; but they were not strong at that place, and no church-house was built.

At the house of Jesse Reeve, twelve miles east of Newport, about this time, a small society was formed and preaching established. This was done partly in deference to the convenience of the family, after the abandonment of O'Haver's, where they long held membership. This family deserve a place in the history of the Church. Coming from Virginia at an early day, they cast their lot with the Church in its early struggles. Their hospitable roof sheltered many a weary Methodist preacher, who was comforted by the kindness they so cheerfully dispensed. They had several daughters, who were noted for their intelligence, industry, domestic training, and fine, handsome persons. One of them married Robert H. Lee, who became an efficient, able local preacher. Several of the others married Earnests, merchants and Methodists, occupying high social positions.

In Jefferson county, south of the French Broad, and into Sevier county, the work spread, during this period, with much success. My father established a preaching-place at the house of General John Doherty, a few miles below Dandridge, and on the opposite side of the river. They were

old friends, and this, no doubt, favored the movement. A revival followed, and General Doherty and family were converted and joined the Church, with many others; so that a society with preaching was established at that place. Among the conversions and accessions was James T. Doherty, son of the General, and a young lawyer. He soon after entered the local ranks as a minister, and bore an active, effective part for a few years, when consumption ended his labors and usefulness.

Wiley Woods was another local minister, added to the ranks about the same time, and in the same locality. Called from the ordinary walks of life, with a sprightly, active mind, retentive of every thing he read or heard, and a burning zeal sanctified and directed by deep piety, he was ready at all times for the duties which came upon him in the many religious meetings of that day. After a few years he emigrated West.

William J. Witcher was another of the local preachers of that day and region, wonderfully gifted for the exercises of the altar, as well as pulpit, upon camp-meeting and revival occasions.

At Brimer's, on Muddy Creek (same section), my father had a preaching-place, and ultimately a society was formed there, if I mistake not. Also at Wells's, in Sevier county, on the road from Sevierville to Newport. Here a society was established, made up, originally, of Mr. Wells and family, and a few others. One of the old man's sons, Michael, became an effective local preacher. Another preaching-place in this section was Ashley's—or Ackley's. A church was built about this time (1826) in Sevier county, between Little Pigeon and French Broad, called Bunker's Chapel, in respect to Jesse F. Bunker, who labored in this section.

In 1826, following the revival in that section and establishment of Churches, a camp-ground was erected on the opposite side of French Broad River, and near General Doh-

erty's, called Shady Grove. This camp-ground and the meetings there were mostly sustained by a new set of men, brought into the Church under the extensive influences of 1822-3-4, and continued for many years an important center of influence. Andrew Gass was one of the leading men. About this time he entered the lists as a local preacher, which relation he bore efficiently for several years, when he entered the itinerancy, and continued in that relation, doing good service to the Church, to the close of his life a few years ago. Contemporaneous with the erection of this camp-ground was that at Middle Creek, in Sevier county, some eight or ten miles above Sevierville. In this vicinity lived James Cumming, for many years an active and useful minister; but you will receive a correct account of him. This camp-ground was patronized at an early day by the Porters, Weirs, Loves, Seatons, and others, and was for a long time the occasion, annually, of immense gatherings of the people, and of great good.

I have now given the *locality* of Methodism, and its centers of influence in Cocke, a large portion of Jefferson, Sevier, and Greene counties. I cannot remember the names of the circuits within which they were embraced from year to year. In the extensions and changes that were continually going on, many alterations were made, and there were no Minutes published in those days.

I will now bring up what I have to say of preachers to the period of 1823, on Nolichucky Circuit, from which I went off describing the progress of Methodism and its localities.

Selah Paine and Frederick Steir were inmates of my father's family at the time he embraced religion. I think the latter was in the work in that region from about 1810, and passed through the revival of those years, but I have no recollection of him. Paine I do recollect. He located, and left the country from my father's house for Wilksbarre,

Pennsylvania, from which place he corresponded with my father, and married there. He had a fine person, rather heavy, black hair and eyes, and a high-toned, determined look, dressed well, and rode a fine horse. There, in turn, the work was supplied by Samuel Sellers, Nicholas Norwood, Quinn Morton, — Malone, John S. Ford, James Axley, and Enoch Moore, until 1822.

Quinn Morton was regarded an excellent, rather an able preacher. He carried a ruddy, amiable face, and was altogether sociable and pleasant. He afterward went to Alabama, abandoned his calling for political preferment in the State Senate, from Limestone county, for several years, and, I have heard, made shipwreck of his faith.

John S. Ford, a young man, traveled the work in 1817 or 1818. He had just married, and, with his wife, made my father's house his home during the year. After this, if I mistake not, he went to Georgia. My father had great regard for him, and after he came with me to Alabama, Mr. Ford found out his whereabouts by something said in one of the Advocates, and wrote him, thirty-three years after they had separated, and a pleasant correspondence ensued. He afterward removed to Shelby county, Alabama. When I saw him (1855) at my house, he was worn down by the weight of years, and troubled with a deafness that had afflicted him for some time. But the maturity and consistency of his Christian character were good, and he was waiting patiently in the fullness of a living faith for the time of his departure.

Of James Axley I might say much; but he occupied so much space, and such abundant materials are doubtless furnished by abler hands, that I forbear. My first recollections of him are about his singing. In church-singing he was excelled by but few.

Enoch Moore was regarded as a good man, but his ultra notions of slavery had produced antagonisms which resulted in souring his disposition, and rendered him unsocial and

somewhat unpleasant. I never knew what became of him after he left the work in 1821, except that he married, if I mistake not, a sister of James Axley's wife. They were daughters of Lawrence Earnest, of Greene county.

In this period, from 1820 to 1825, William S. Manson labored extensively and usefully in the work—sometimes as Presiding Elder, and at others as preacher in charge; the Minutes will show. He was well-informed for that day, and preached with much power. Of good size, much physical strength, and a strong, clear voice, backed by the force of his convictions, he reproved and rebuked with all authority. He sometimes preached controversial sermons, when judged necessary, but only to serve what he considered the cause of truth. Upon such occasions (twice when I heard him), he brought research and ability to his assistance, and sustained himself well. His great *forte*, though, was the camp-meeting, where he was generally put forward in a crisis to preach or exhort. Upon such occasions he would dwell largely upon the terrors of the law, and what with his fierce denunciations of sin and delineations of its God-provoking and soul-destroying character, the awful picture he gave of its fearful retributions, in his strong, clear voice, and with his animated manner, the effect upon his vast audiences was startling. I recollect one occasion at a camp-meeting, when, at the conclusion of such an exhortation at night, the mass of the people actually seemed affrighted, and rushed to the altar, as for safety, until it was filled, and then they crowded around in great numbers, screaming and pleading for mercy. After my removal to Alabama, in 1832 (indeed, for a few years before), I lost sight of him. He had either become superannuated or had been transferred to other fields.

George Ekin, as preacher in charge, and David B. Cumming and John Rice, assistants, were sent to Nolichucky in 1823. I do not recollect the Presiding Elder. The Tennessee Conference held its session in October, 1822, at Ebene-

zer, in Greene county. Some of my father's family attended, and they carried me along. I was too young to retain impressions of men and things as I saw them then for the first time; but I recollect well many of the prominent preachers of that day, most of whom have passed away—William McMahon, A. J. Crawford, Thomas L. Douglass, W. B. Peck, W. P. Kendrick, Robert Paine (now Bishop), and Lewis Garrett, Jr., besides many others whose names I cannot recollect. The attendance of ministers and visitors was large, and there was a multitude of people, and all were cared for by the public-spirited hospitality of that community.

David B. Cumming entered the itinerary, if I mistake not, in 1822, and this was his first year. He was of a family of brothers, several of whom were preachers. He has proved his fidelity to his undertakings as a minister by the length of time he has remained at his post. Becoming interested in the spiritual condition of the Cherokee Indians, he emigrated with them as a missionary, and was at the organization of the Indian Mission Conference, of which he has remained a member till now, if alive. I knew him as a pious man, faithful in the discharge of his duties as a pastor, and the enforcement of the Discipline.

John Rice was a young man. Perhaps he had traveled a year or two. He made a good show in the pulpit, was tall and spare—too thin in the chest for strong pulpit work in those days. His work was mostly in the pulpit, without the exercise of other pastoral duties as they were then performed. He had a fair mind, was pretty well informed in theology, had a good delivery, with a strong, sonorous voice, and left the circuit with the regards of the Church.

At the Conference of the fall of 1823, I think, the work was divided. A circuit was formed about this time, called Sulphur Spring, embracing Jefferson and, perhaps, some of Greene, and Grainger counties. Whether the old Nolichucky

retained its name, or took some other, I cannot say—the Minutes will show.

At that Conference (1823), Thomas Stringfield was sent as Presiding Elder, and Jacob Hearn as preacher in charge. Of Thomas Stringfield I will not attempt to say much. His name is in all the Churches in the South-west, and his labors and services were highly appreciated. Others will do him justice who are better qualified than I for the pleasant task. He had already entered the lists of controversy—the year before—by the publication of a pamphlet entitled, if I mistake not, “I Never Saw the Bible Before;” and again, on the title-page, this: “Is There Not a Cause?” This pamphlet you have doubtless seen. It resulted from some pulpit differences which occurred between the author and Dr. Henderson, a Presbyterian minister of Winchester, and may be regarded the skirmish preceding the battle that was waged in East Tennessee for several years afterward between Calvinism and Arminianism. Mr. Stringfield was the leader of the Arminian forces, and well and faithfully did he sustain his position and do his work. For a year or two he traveled extensively over that part of the State, preaching at camp-meetings, in churches, and school-houses—everywhere attacking the errors of what was then called “Hopkinsianism.”

The public mind became greatly awakened. The circuit and local preachers entered the fight with earnestness, and in every part of East Tennessee proclaimed the errors of Calvinism. It became necessary to publish a magazine in this connection, which was done at Knoxville, by Mr. Stringfield. This was taken extensively by Methodists, and in that way Mr. Stringfield had access all over the work. He was a highly-gifted, clear-headed, sound, and fearless preacher. He improved his time to the minute, and in this way accomplished much. He was rather reserved and thoughtful, but in the social circle would appropriate a por-



tion of time to profitable intercourse. That done, he read and wrote. But enough.

Jacob Hearn was from Middle Tennessee, and, when I knew him, was in the maturity of his physical and mental powers; rather short and heavy, with a strong constitution, capable of much endurance. His distinguishing traits as a minister were deep, fervent, simple piety, and the dedication of himself, his time, and talents, to the cause of his Master. He was a pastor, truly; visiting from house to house, singing, and praying, and talking with the families. He rode a large, fine horse, that was well cared for wherever he went. But I have known him to leave my father's house, on foot, and go out into the hills, and among the tenants scattered along the river-bottoms, who were difficult of access on horseback, and thus hunt up and minister to the spiritual wants of that neglected people. His labors, not only pastoral, but pulpit, were abundantly successful, especially among the masses of that day. He was a useful and profitable minister and pastor, and the Church fed and feasted upon his services abundantly. He was not married then; my father's house was his home, where he kept his wardrobe, which my mother had in charge. As the time for him to leave the circuit approached, the cloth and garments for Mr. Hearn came pouring in from all parts of the circuit, and the quantity was so great that he was unable to carry the greater portion, but left it until afterward, when he called and got it. He returned to Middle Tennessee, where he has continued to labor with great usefulness. He was a cousin of the Rev. Ebenezer Hearn, long and usefully connected with the Alabama Conference.

It was in 1823 or 1824 that Elbert F. Sevier was converted and entered the ministry. You will see in the Minutes the year that he was received. He did not travel that work, but in the fall of the year came down from Jonesboro to visit my father, and preached at his house, if not his

first sermon, one among the first that he preached. His text was 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." His sermon was not long, but a clear, concise, earnest exposition of the text. His advent among us at that time produced quite a sensation, and my impressions in regard to him are strong yet, though forty-five years have passed away. He was of good height, without being tall; spare, and remarkably well developed in muscle and action; his carriage was free and graceful; his general bearing high-toned, but free from ostentation; his hair and eyes were dark; his face finely chiseled and full of intelligence and high culture; his mouth large, with a full, prominent set of teeth; his voice rich and well modulated; his conversational powers had been cultivated with care to a high degree of perfection, without pedantry, and he would engage any circle with interest. He was a grandson of Governor Sevier, and had been educated and trained for the bar, of which he had already become a prominent member. He turned his professional business over to a brother attorney, disposed of his books, and closed his office in a short time after his conversion, and entered the field as an itinerant preacher. I have seldom known a man sacrifice more of worldly prospect and honors, more of ease and social position, than did this young man. With his saddlebags and Bible he went forth to preach, and developed rapidly all the essential elements of a faithful, useful minister. His preaching abilities were of a high order, for he brought to the task an abundance of gifts and graces. He made my father's house a stopping-place in passing from one portion of the work to another, and to Conference, always exerting in the family circle a chaste, holy, elevating influence, which seemed to attend him. Indeed, it required no little grace and self-denial to encounter the partialities and caresses everywhere manifested for him in the Church.

At the end of four years he was made Presiding Elder, and elected to the General Conference, if I mistake not. But it is said his career excited the envy of some, and his relation in the Conference became unpleasant to a Christian gentleman of his fine sensibility. This may or may not have had to do with his locating, which occurred at the Conference of 1831 or 1832. About that time he married and removed to Alabama, settling in Talladega county—just then formed of territory lately acquired from the Creek Indians—and was soon after appointed by President Jackson to an important agency in locating the Indians upon their proper reservation, which duty he discharged with fidelity. Having removed from Tennessee to the same section, I met him in Quarterly-meeting Conference first in 1834, and heard him preach at three o'clock on Sunday to a large concourse of people, with much power and effect; again in 1835, at a camp and quarterly-meeting, when he preached with signal ability and success. During the period of his residence in Alabama he contributed no little, by his piety, zeal, and ability, to the organizing and building up of the Church in the country, then new. The last quarterly-meeting I attended with him was large—examining quarter—and he was made Secretary. I well remember the kind, salutary influence exerted by him, and the charitable direction he gave to the decisions of the Conference upon some perplexing questions. His humility was apparent at all times, and was a distinguishing trait in his character. Among his brethren he was unpretending without effort, moderate and respectful in his assumptions or positions, commanding and receiving their deference and respect. Soon after this he left Alabama, and returned to his old associations in the Holston Conference—for “Herod” had ceased to be a member of the Conference. Of his after career you will get full information. In October, 1862, I went to Chattanooga, looking after a son, captured by the Federals in Bragg’s invasion of Kentucky.

Having noticed in the papers that Mr. Sevier was laboring there in his vocation of minister, I inquired for him, in the hope of renewing our acquaintance, and was informed he died a few days before. He was about thirty-nine years a useful, self-sacrificing minister, and, in the full sense of the term, "left father and mother, and houses and lands," etc., to do the work of Him "who had not where to lay his head."

In 1825 the Rev. J. B. Daughtry was the preacher in charge, assisted, I think, by Robert Wilson, a young man. This was a prosperous year for the Church. The positions taken upon the frontier work had been well secured, and the grounds cultivated. The doctrines of the Church were better understood, the meetings well attended, and Methodists trained in the paths of duty. The increase during the year must have been considerable. Josiah B. Daughtry had been upon that work before, if I mistake not. He possessed a large share of Christian grace and principle; was in heart and soul a Methodist, fully devoted to the work. His talents were fair, with zeal and perseverance that knew no faltering. He was a gentleman in his feelings, and worked for a high character for the ministry and Church. In person he was tall, well-proportioned, and his presence commanding. His social qualities were good, and in the private circle, among intimate friends, he would relax into garrulosity. I think he transferred to the Mississippi Conference several years ago, and a few years after died.

Robert H. Wilson was a pious, quiet, diffident young man, who passed away without any particular impression for or against him. I never knew what became of him.

In 1826 Josiah Rhoton and Paxton Cumming were the preachers. This was a year rather of quiet and peace, with a good deal of activity in the pulpit, and some controversy. But the Church had been for three or four years in the excitement of revivals, and was now verging to a calm. The

camp-meetings were all largely attended, and many accessions were made to the Church.

Josiah Rhoton, the preacher in charge this year, was a native of Scott county, Virginia, and had been in the itinerancy for several years. Though comparatively a young man, he had made rapid development of ministerial talent, and was well read in theology. This, with a good person, fluent expression, and deep piety, brought him success in his labors. In 1827 he married Miss Juliet Garrett, daughter of the Rev. William Garrett, of Newport. Soon after, he located and studied medicine, in which profession he engaged for a livelihood, but continued to preach, with little or no abatement, as a local minister. He died in 1860, near Morristown, East Tennessee, having attained a leading position in his profession and high rank in the ministry.

Paxton Cumming was a young man—in his first or earlier years—and sustained pretty well his part of the work. He sang well, and that helped him a good deal. He afterward was sent to North Carolina, where he married and settled.

In 1827 John Bowman was preacher in charge, and Henry Powell assistant. The Church was at a "stand still," and the useless material which had been accumulating for years began to show itself. John Bowman was the man for such an emergency. He was wedded to the Church, and no amount of persuasion could divert him from bringing to trial a derelict member. He considered it as much a duty as to preach or pray, and in all this he was strictly conscientious. He was regarded as the "cleanser of the sanctuary," and well and faithfully did he perform the duty; not with annoyance, or any offensive assumption of manner or authority, but as a servant of God, acting under the direction of the chief Shepherd, with Christian meekness and holy boldness. It used to be said of him that he seldom returned an increase, but rather a pretty heavy decrease. No

dram-drinker, or dancer, or wearer of superfluous dress, or a neglecter of class-meetings, could escape his vigilance. There must be a positive reformation, or they were brought to trial. Revivals generally followed his administrations, and the preacher that followed him was considered favored. He was a bachelor, and wedded himself fully to the Church—was jealous of her rights and honor. He was a good theologian, and preached a fair sermon, but his delivery was not good, which made against him in preaching. In his pastoral relation he was devout and prudent, “holy in all manner of life and conversation.” In person he was rather large, with a dull, heavy look, which, however, was lighted up by a small, keen, black eye, showing a good deal of cunning. Of his after career I am not advised, but suppose he has passed away to a rich reward, which his fidelity to the Church and Christian graces justly deserved.

Henry Powell was a young man, and this was his first year in the ministry. His talents and information were of a medium order for the pulpit, but his piety and social qualities added greatly to his advantages. He continued in the traveling connection for a few years, when he located, and afterward removed to Missouri, having studied medicine.

In 1828 Lewis Jones was the preacher in charge. He was of middle age, a plain, pointed, practical preacher, well-informed, for his advantages, and competent to defend the doctrines of the Church. He was deeply pious and consistent in all his walk. His pulpit exercises were sometimes powerful, attended with the unction from on high. His pastoral labors were faithfully and profitably dispensed, and under his administration the Church enjoyed spiritual prosperity, with large additions.

In 1829 he was returned to the work, against his will, for he feared he would not be so useful as he might be in some other work; and so it turned out—so far, at least, as that work was concerned. His colleague was William A. Aikin,

a young man of deep piety and fair ability. He married not long after, and, I think, located.

In 1830 Archibald Woodfin was sent to the circuit. He was a young man, from North Carolina, just received on trial. He was deeply pious and devoted to his work—was a close student, and developed rapidly a clear, discriminating mind, with pulpit abilities. He gave, thus early, promise of future usefulness to the Church and the world, and appeared to be laboring to lay a broad, strong foundation upon which to rear the superstructure of his future ministerial character. Whether he afterward became discouraged at the prospect of future support and success, and married, or studied a profession, I know not. There was no very marked feature of progress in the Church this year.

In 1831 Anthony Bewly and J. W. Earnest, if I mistake not, traveled the work, and in these years James Cumming was Presiding Elder. There was some religious stir. The meetings were pretty well attended, especially the camp-meetings, and there was likely an increase of membership.

In 1830-1-2 there was severe pecuniary pressure. Money was very scarce, property low, with a general stagnation in business; so that the ministrations of the Church were but poorly sustained in all this section.

Mr. Bewly was a young preacher, of ordinary mind, little culture, with a good portion of self-confidence. But few persons doubted his piety, and but few accorded him preaching ability. He was a son of John Bewly, a local preacher, of Lick Creek, Greene county, where there was a strong anti-slavery feeling at an early day. He afterward went to Texas, as a preacher in the Northern Church, where he fell a victim to the rage of an incensed people, on account of the doctrines he advanced upon slavery, and interference with the rights of the people and the peace of society.

Stephen W. Earnest came from the Ebenezer stock, who were all good Methodists. He was a young man of feeble

health, which interfered with his efficiency, and obliged him to discontinue his connection with the itinerancy.

In 1832 Ashley Winn was the preacher in charge, assisted, I think, by a young man named Sensabaugh. They were both regarded as good men, but there was nothing remarkable in their ministerial character or ability. The Church made but little progress, and I doubt if there was any increase. Indeed, the discouragements under which a great many people labored from the dullness, not to say hardness, of the times, induced, about this period, large emigrations to the West and South-west, which depleted the Church in members, influence, and ability. Many societies were left with few members, the transfers being to other fields in the distant West and South-west. This, for many years, commencing in 1817, had kept up a constant drain upon the different circuits and societies, and required, often, in the arrangement of the work in the rural districts, a union of Churches, and sometimes of circuits, to sustain the organization.

Here my narrative of Methodism in Tennessee must stop. In 1832, after a connection of ten years with the Church—a good part of the time as class-leader, or steward—I removed to Alabama, and henceforth my connection with the Church has been in that State. Before closing these recollections, I would speak of some men and things as I think they deserve, and as connected with Methodism and its progress.

Among the itinerant preachers, not heretofore mentioned, there was John Dever, who traveled the District as Presiding Elder one year (I think it was 1823), and held one quarterly-meeting at Clear Creek Camp-ground, where I saw him, and heard him preach and converse. He was favored with a commanding person, of good height and well-proportioned, with a ruddy, fresh complexion, clear blue eyes, a bright, amiable, intelligent countenance. He made a fine



appearance in the pulpit, and by his deep piety, fervent and evangelical preaching, won all hearts. Really, he was what the world would call a *star* preacher. His social and conversational powers were of a high order, making him the center of every circle. Religion, the Bible, and the Church and her interests, was his theme, and although his stay upon the District was short, few men that ever came left the name and savor of a better influence than did John Dever. He died not long after he traveled this District, and the loss to the Church was considered great. I think he came from Blount county, or may be from Georgia—I was too young to know of these things. He was about thirty-five years of age.

Jesse Cunnyingham was another of the preachers that labored a year or two on that work. But as there are those who can give a correct history of his labors, and delineation of his character, and will doubtless do so, I will say nothing of him, as my acquaintance was limited.

David Adams labored extensively in East Tennessee, as an itinerant. I think he came from upper East Tennessee, was of obscure parentage, and had few early opportunities. He must have joined the Conference about 1818 or 1820. From the first he manifested a strong desire for mental culture and improvement, and by dint of patient perseverance and close application in the improvement of his time—in riding from one appointment to another—by pine-light, and every other practicable way—he attained to a good degree of learning and knowledge, sanctified by a deep piety, and much prayer and devotion to the interests of the Church, but in doing so inflicted serious injury on his eyes. The result was that he became to be a workman indeed, skillfully and rightly dividing the word of truth. Withal, he had a fine, commanding person, a strong, rich voice and delivery, which had been carefully cultivated. These, with his clear and lucid expositions of the doctrines of the Bible (which

he had studied with care and interest), gave him a commanding influence in addressing the vast assemblies at camp-meetings. He married early (too soon, many of his friends thought) a pious lady in Cocke county; but they were both poor, and what with an increasing family, and the poverty of many of the circuits, he became straitened and embarrassed. It was thought by some that he was not satisfied with the appreciation of his talents and services, as shown in his appointments and the absence of his promotion. In 1832 I heard him at camp-meeting, when he preached with remarkable power and success. Afterward, if I mistake not, he got into politics, and canvassed for Congress, after which I lost sight of him.

Among the local preachers who labored extensively, and exerted an influence upon the public mind in that day, I would mention Charles McAnally, for he certainly deserves a place in the history of these times. He lived in Grainger county, and was sheriff for many years. As a citizen he was highly respected, and exerted a fine, healthy influence in his intercourse with men. He was a large man, weighing, I suppose, at the least three hundred, of fine, sprightly intelligence, and, *of course*, possessed of high social qualities. His duties to the public, as an officer, were discharged faithfully, and yet he found time to preach in the surrounding counties, and attend most of the camp-meetings. In the pulpit his appearance and manner were imposing, even to solemnity. His style was strong, nervous, and effective. The bent of his mind led him to select texts that taught of the dangers of sin; such, for instance, as the following, from 1 Pet. iv. 17: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" From this I heard him preach a sermon at a camp-meeting that moved the people in an extraordinary manner. He has long since rested from his labors, but he left the im-

press of his character upon the minds of the people of his day.

To an old Methodist who mingled in the stirring scenes in the Church forty-five or fifty years ago, and witnessed the coming up by thousands of the hosts of our Israel to the feast of tabernacles, where they were preached to by the veterans of a hundred battle-fields, who, though not skilled in the learning and extensive reading of modern attainments, could use the sword of the Spirit with signal power and effect; who could, in the vivid exhibitions of the truth, not only in its convincing and convicting, but its warning, threatening, and startling character, in the demonstration of Spirit and power, enchain and alarm multitudes *by the acre*; whose hands were held up by hundreds of praying, shouting fathers and mothers, who ministered in holy things about the altar, where sinners were convicted by scores and hundreds; where the groans of the penitent, for deliverance from sin, were deep and earnest, enough to move the heart of the Church to weeping, sympathy, and importunate prayer; where the shouts of the converted and happy went up as the sound "of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings;" where the banners were thrown boldly to the breeze, and the ministers shunned not to expose the sins of the day, and the corruptions and deceitfulness of the unregenerate heart; where, in the strength of Jehovah God, "one could chase a thousand, and two put ten thousand to flight;" where prayer and class-meetings were regularly held and were a happy, shouting success—to such a one the entertainments of the present day, with a dull round of services, a sermon read that has been carefully prepared during the week, with well-turned periods, and many fine quotations *from almost every source but the Bible*, but none of the point and energy that, like a two-edged sword dividing asunder the soul and spirit, becomes "a discerner of the thoughts

and intents of the heart ;” with a Church cold and lifeless, class and prayer-meetings abandoned, and in many places the glory of the Lord gone up from off the altar of the sanctuary—are apt to produce a recurrence to the better and more spiritual days of the ministry and Church, and to the inquiry, Why this modification in the style, and form, and spirituality of preaching and worship? Is it because the moral code has been modified? Is the human heart less corrupt now than then? Have the words, “*He that believeth not shall be damned,*” been left out of the Bible? Has the injunction of the Apostle Paul to “pray without ceasing” become obsolete? Has the devil ceased to go about as a roaring lion, seeking whom he may devour? Did our fathers and mothers, in the earlier days of the Church, do all the fasting and praying, and practice the self-denials of the Christian life, that we, their successors, might be borne on to heaven on flowery beds of ease? For myself, I love to contemplate the Church in her earlier years, for then she went forth, leaning truly and relying upon the strength of her great Captain, full of the fire and power of the Holy Ghost; and then she was as “terrible” to the powers of darkness as “an army with banners.” I love to contemplate the character and labors of the fathers and mothers of those days, who with many prayers, in much labor and sacrifice, laid the foundations of the Methodist Church, where so many of their descendants have worshiped, and enjoyed, in many respects, the rich fruition of their toils.

Among the prominent laymen in East Tennessee Methodism may be mentioned Richard M. Woods, of Greene county. He was, for many years, Sheriff of Greene, and afterward Marshal of East Tennessee. He was a gentleman of high position, and being a devoted member of the Church—attending all the big meetings in the country around—his influence was widely felt in favor of religion and the Church of his choice.

Colonel Baldwin Harle, of Jefferson county, was another. He was a gentleman of extensive influence in his position as a Methodist, though modest and unpretending. Just before he died, with his family and friends around him, he had his Bible brought, and, putting his hand upon it, bore testimony to the truth of its doctrines, and said that as it had long been the foundation of his faith, so it was now, in its doctrines and assurances, his hope—his only, his sure hope.

The old man Stubblefield and his wife (I never knew their first names), of the old County-line Church, were representatives of Methodism in their day—devoted to the Church and all its interests, forward in every good work, at church, camp-meetings, etc. From my earliest recollection I heard them spoken of, and their good name was in all the Church. Mother Stubblefield was a masculine woman in size, strength, and voice; was an active altar-worker, and prayed with faith and power.

General John Cocke and his wife were also Methodists—the latter very pious—and exerted a fine influence, that ultimately brought her husband into the Church. He was for many years a member of Congress.

The Peck family, of Mossy Creek, Jefferson county, became connected with the Church at an early day. The mother (a widow) was a mother in Israel, truly. She had many sons. Jacob joined the Church at an early day, and exerted a good influence in his sphere, which was extensive, as he was for a long time one of the Judges of the Supreme Court in Tennessee. Wiley B. Peck, another son, became an eloquent, useful preacher. Then there were Adam and Luna—useful Methodists in their day.

Mrs. Wilkerson, the accomplished wife of the Rev. Thomas Wilkerson, was unquestionably one of the leading representative women of Methodism in her day. I regret knowing so little of her, having seen her but once, when I was young;

then I was deeply impressed with a sense of her character for a high order of intelligence and culture, and the Christian kindness of her heart. Her manners were easy and agreeable, without effort; her conversation refined, easy, and pleasant. Though near fifty years have passed, the impressions I received of her exalted character as a Christian lady remain. I suppose you will have a full account of her. She was the mother-in-law of Thomas Stringfield.

Jesse Moore, of Jefferson county, was another representative man. He was regarded with much respect and veneration for his activity and untiring devotion to the cause of his Master—was class-leader at Moore's Meeting-house for many years. He was an active man, though advanced in life, and went about his business with cheerfulness. When a boy, I used to meet him on the road, humming a tune, and he had some pleasant remark to make.

There were some colored preachers in that day who should be mentioned, viz., Joseph, a slave, the property of Francis J. Carter, Esq., of the Dutch Bottom, in Cocke county. He was a man of deep piety, and had the confidence not only of his owner, but the people of the country generally. Feeling that it was his duty to preach, he was licensed in about the year 1818. His master was liberal and kind toward him, and he was allowed to go to school, at Anderson Academy, for a session or two, boarding, or staying, at the house of James Gilliland. His tuition was free. He made good proficiency and developed a fair mind. He preached extensively in the country, at private houses as well as in the churches. He was modest, humble, and diffident, so he preferred the "hedges and highways," and there he found many who were brought into the fold. His congregations were often large, and the intelligent of the country attended his ministry with interest and profit. Yet he continued humble and retiring. I have thought his gift in prayer was extra-

ordinary. He continued faithful to the end of his life, and no doubt his crown of rejoicing will glitter with many precious souls, in whose conversion he was the humble instrument.

Simon Rodgers, a free man of color, was another minister of good intelligence and usefulness, who labored for the good of souls, and had fruit to the glory of God. He commenced preaching before Joseph did, and having more advantages, possessed more mind and culture, but not more of piety, and the confidence of the Church.

Thomas, a slave, the property of Benjamin Thompson, came forward a few years later, and at a Sunday-school, taught by the writer for the blacks for two years, he made rapid proficiency. In this he was aided by a quick, ready mind, and a strong desire to learn. His success was gratifying, and his after attainment of a knowledge of Scripture was surprising. He was an humble, good man, and useful, and has no doubt accomplished much good for the Church. Within this year I had a message from him, full of kind and grateful remembrances, and assurances that he was near the end of his journey, with firm reliance upon the gospel he has preached for forty-five years, and hopes of meeting me in that better world.

I have now completed my undertaking. There may be some errors as to dates, but they will be easily corrected by reference to the Minutes showing the stations of the preachers. As to localities, and events, and character, it may be relied on. For want of practice in writing and composition, it is defective in style and nervousness; but all these will be corrected by your mind and pen. My object has been to furnish you a recollection of events and men *to aid* you in the work. Many events and anecdotes are left out, to avoid prolixity, which my want of experience in writing subjects me to.

If I shall assist you in any degree in giving a history

which has long been a *desideratum*, and has been delayed, I fear, too long to do full justice to the Church and individuals, then I shall be gratified.

Yours in Christ,

W. GARRETT.

END OF VOL. II.







